GEOGRAPHICAL AND STATISTICAL

MEMOIR

OF THE

SURVEY

OF THE

TRAVANCORE AND COCHIN STATES.

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MEMOIR OF THE TRAVANCORE SURVEY.

AGREEABLY to instructions, a detailed account of each District has been drawn up separately. The substance of those Memoranda will be found here given, together with some miscellaneous information. Many of the subjects to which the accompanying remarks profess to have reference, have doubtless been very imperfectly treated of, but the Country and People of Travancore are sufficiently interesting to authorize, at least excuse, the attempt to describe them; and should the following observations serve to illustrate in any measure what is as yet, perhaps imperfectly known, the intention will be realized.

NAME.—The boundaries of this country being of modern date, there is no ancient appellation particularly denoting it. The romantic fiction that records the supposed origin of Malyalim* is generally known †

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* Malyalim. *Mala* signifies a mountain, and *Alam* a district or country. It means therefore the mountainous country—a term applicable to the whole of Malabar as well as to Travancore.—ED.

† The tradition alluded to is as follows:—When Parashuramen was performing penance on the mountain Mahandra, where he had laid up all his arms, after having gained twenty-one victories over the Kchettries, the chief munees came to see him, and having saluted him, advised him to cause the sea to recede, and to bring to light the land of Kerala, which had been submerged under the ocean in a former age. Parashuramen immediately went to the neighbourhood of Gokarnam, and hurling an axe, recovered the land from the sea as far as to where the weapon fell. The limits are Cape Comorin on one side, and Gokarnam on the other. There are three divisions, that of Kerala, Tulu and Heiga. From Cape Comorin to the river Kanyirota is the Kerala division. The middle portion from thence is the Tulu division. The last part is the Heiga division, the boundary of which is the river Bashpasetu. These three divisions embrace what is now called Malyalim. Parashuramen having thus created the land of Kerala, summoned the Brahmins from a foreign country, and made over the country to them, and giving chief authority to them over the employments and occupations of the four castes, namely, the Brahmin, the Kchettry, Veishya and the Sudra, he rested from his work.

from it is derived the denomination of Kurmum Bhoomi, (the other coast being called in contra-distinction, Neana Bhoomi) an epithet applicable to the space comprehended between Gokurn and Kunnea Kumary. The story of Parresa Rama's cruelty, remorse, and expiation, is no less familiarly known than confidently believed by the people, but it is particularly enforced by the Bramins, whose reverence and commendation are due to the piety that dictates the gift. In a geographical sense, however, the above tract was anciently denominated *Kerala*, but is now more commonly known by the appellation of Malyalim; the term Sudi, or pure, being applied to the portion lying South of Noel-Ishwarum. The whole space appears to have been geographically divided into four parts—Kolanaad, Yairaad, Perrumbuddupir, Veynaad. The two former are comprised in the province of Malabar, while the two latter denote the more Southern extension. The separate existence of this Principality, which occupies so large a share of it, is of recent origin; it derives its name (it is said the present one was first imposed by the Portuguese) from the town of Tiruvancode,* once the capital of the little domain, whose boundaries successful aggression has so much enlarged;—the Bramins sometimes designate it by the name of Veynaad, and the better class of the inhabitants frequently by that of Tirapapurshroopum.

EXTENT.—Of spacious but irregular dimensions, this principality extends over nearly half the Southern portion of the Peninsula; measured in a diagonal line from Kunnea Kumary, its extreme point, to Payrakoo Cotta on the North, would give 174 miles as its greatest length. It is of an unequal breadth, gradually diminishing from the Northward, and converging to a point at its Southern extremity; its utmost width from Cochin on the Coast, to Dood Avul Peak on its eastern border, is seventy-five miles. The territory of the State for almost the whole of the above distance stretches from the Sea to the extreme limits of the Eastern Ghauts. The irregularity of its breadth offers a medial depth of about forty miles inland. If so indeterminate an outline is referable to any particular figure, its form may be called triangular, Kunnea Kumary being the apex; but a narrow strip of the Cochin territory making

* Tiruvancode or Travancore from which the Rajah takes his title. This place, formerly the residence of the Court, is now almost deserted. Trevandrum, the modern capital, was in former days merely the summer residence of the Rajah.—ED.

a deep indentation on the North-west angle, destroys the contiguity and compactness of its shape. The irregularity of the figure renders the superficial extent disproportionate to the circumference; the area comprised within the sweep of its boundary amounts to 6,730¾ square miles, an ample space rivalling in point of size the largest of the secondary German or Italian States, but the greatest portion consists of hills, and is lost to human industry. The following table conveys an almost correct distribution of its superficial contents:—

Distribution of the Surface:—	Sq. miles.
Rice lands	741 *
Slopes available for the temporary cultivation of rice and various dry grains ... ... (about)	1,000
Suparee and Cocoanut topes chiefly along the Coast ...	356¼†
Sandy extent covered with Palmyra trees chiefly to the South	115
Lakes, Rivers, Tanks	157½‡
Site occupied by buildings of every description... ... (about)	20
Pasturage and superficies occupied by low chains of hills (about)	1,961
Hills and Forests, scarcely any part of which is improvable	2,379¼
Total area of the Travancore Principality ...	6,730¾§

It is thus seen that, on a subtraction of the mountainous, woody, and watery parts, about two-thirds only remains applicable to the purpose of profitable cultivation or pasturage; indeed it may generally be said that the whole riches, population, and cultivation of Travancore, are confined to a contracted strip along the beach, narrower in the Southern parts, (its breadth there does not exceed 16 miles,) but approaching Northward, it expands to something less than double that

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* In this extent of rice land is included Kootanaad, which may be estimated at about one-fourth of the whole extent.

† In this is not included the extent occupied by cocoanut and suparee plantations in the more interior parts.

‡ In this is not included the surface occupied by rivers, small tanks, &c., which, however, is limited.

§ The superficies of the mountains would comprise more than their base, supposing the country to be level, the above is the exact area.

measurement, less than two-thirds of which or about 24 miles parallel to the Coast, may be considered as including the inhabited part of Travancore.

Boundary.—Travancore is bounded on the North by the little State of Cochin, which runs along its confines for 176 miles; the partition that separates the two countries is traced by an arbitrary line; indeed these territories are so capriciously intermingled, as to present a most tesselated appearance. Nature has strongly delineated its other geographical bounds; on the East from Panney-Naad or Oodamunthund, the point of union of the three boundaries of Cochin, Travancore, and Coimbatoor, for the length of 219¾ miles, the British Provinces of Coimbatoor, Dindigul, Madura, and Tinnevelly (known to the natives as the Shola and Paundy dasums) define its extent, the line of demarcation passing irregularly along the tops of the Ghauts, it pursues its course over a continued series of hills and through forests, till approaching Kunnea Kumary, from thence the whole Western boundary is washed by the Eastern ocean; the length of Coast which here traces its limits measuring 164 miles, thus making a total circumference of 559¾ miles, a periphery disproportionate to its contents.

It will not be necessary to speak of the neighbouring countries; the immense tract of hills interposing Eastward between the British and Travancore States, forms a perpetual and indelible barrier, their confines abandoned to solitude and but little calculated to produce jealousies or discussion, have not been defined with any nice precision or artificially marked; the strict bounds are only known to the mountaineers that rove through those wilds, and the information regarding them is liable to all the incorrectness of traditionary knowledge; the division of the two States however is generally tolerably well understood as following the crests of hills and ridges that in themselves constitute a natural barrier. The controversy concerning the extent known as the Cardamom Hills might excite a regret that the limits had not originally been more precisely marked; waving the question of right, in a geographical point of view, the Perreeaar would here form an excellent boundary between Travancore and the Company's territory. While speculating on a better arrangement of frontier and retracing the outline that defines the limits, the intricacy of the irregular course pursued, that dividing Travancore from Cochin does but appear more remarkable when contrasted with the singular straightness of the maritime boundary: indeed the perplexity

and artificial character that marks the Northern precincts cannot fail striking us as susceptible of great amendment. Viewed as facilitating Civil Administration, arondizing the indented contour of both countries would be attended with beneficial consequences. In altering the limit, it is scarcely necessary to point out the Perreeaar or Kodungaloor river as an excellent substitute for the present one. The interchange of territory which this measure would render necessary might be easily arranged, and its adoption would abridge the now tortuous line of separation into a fine natural boundary formed by a large river and its branches for about 70 miles, and render the geography of both States less tesselated.

Divisions.—This State is composed of various smaller ones that once crowded the labyrinth of Malyalim principalities. The remembrance however of the limits that marked their bounds is imperfectly retained or almost entirely forgotten, but the divisions even as they now stand present a true specimen of Indian geography. Parts of Cochin, Yeddapully, Puniat, and Pundalum are enclosed within Travancore, while in some places detached portions of itself (Pullypuram, &c.) pervade those tracts. The District of Shenkotta above the Ghauts naturally forms a portion of Tinnevelly, and is separated from the inhabited parts of Travancore by a space of nearly thirty miles of mountains and forests. In the modern partition of the country it is formed into thirty-two divisions, of whose relative position and extent the accompanying Map and Table will be found to convey every desirable information. The largest divisions are termed Mundatta Wuddakul, each of which is again divided into Proverties, this being the next smallest territorial division which is composed of an indefinite number of Villages called Dasums, Churies, Moories; the latter appellation is common in the Northern parts. The general extent of each particular division is subject to some variation; the average of the Mundatta Wuddakul* is 210 square miles, and 92 villages; 28,330 population; 11,962 cattle, and 14,820 acres cultivated (rice) lands; that of the Proverty 28½ square miles, and about 12 villages; 3,858 population; 1,629 cattle, and 2,018 acres cultivated (rice) lands. The designation however of the division is not always the same to the Southward of Quilon. Adigarram is sometimes substituted for Proverty. In Nunjanaad Pedaugay is the ordinary denomination. Such are the present internal divisions of Travancore. Its localities and the remem-

* This average includes the several Yeddawaggas.

brance of earlier times have given some general denomination to distinct tracts, which, though universally recognized, are not known in the Civil Administration of the country. The Southern space from Kunnca Kumary to Shoonga Hill on the North is called Nunjaynaad; this tract (about 218 square miles) in aspect and population every where resembles the Eastern Coast, and the true Malyalim may be said only to commence on passing the Ghaut of that name. The extensive and fertile space bordering the lake from Kartigapully to Vyekkum, comprehending a superficies of 190½ square miles and constituting the granary of the country, is universally known by the appellation of Kutanaad.

The villages, as throughout the other parts of Malabar, stretch over a considerable extent of ground; their constitution and arrangement is in every way similar; each forming in itself a small distinct community, comprehending numerous minor dependencies termed Millahs, Sheirmonas, or hamlets; the lines defining the bounds of those various divisions though traced with no nice regard to the natural limits are every where understood and marked with the utmost minuteness, and however the boundaries of the larger districts may be altered for civil purposes, that of the smaller ones undergo no change.

The list and relative situation of the villages of Travancore will be found in the separate remarks on the different Districts; it contains 2,908 villages, each having an area of $2\frac{8}{10}$ths square miles; but this estimate may be reduced as, abstracting the extent of hills and wood, each will occupy only a superficies of $1\frac{4}{10}$ths square miles, of which 163½th acres will be cultivable rice land; they will separately on the average possess a population of 311 souls, and have each 131 cattle. A distribution of the plantations would allow 7,109 productive trees,* and 1,786 pepper-vines, but the allotment in this particular is unequal, the cocoanut being much more abundant in the Maritime Districts. In Nanjanaad the villages have the compact united form common in the Eastern Provinces, but proceeding North they are more straggling, and comprehend a large surface. Unlike the people of the other coast, those of Malyalim scarcely ever live congregated; their houses are always separate, concealed in fragrant groves, draperied by the pepper-vine whose clustering produce intermingled with the arreka, constitutes a portion of the wealth of the possessor; in the more open parts they are

* Meaning Palmyra, Jacks, Arreka and Cocoanut; the last two are in equal proportion.

embosomed in the deep foliage of the jack, the fruit of which forms a material article of subsistence.

Each estate or farm of the cultivator has its particular designation, and a nice discrimination distinguishes by a peculiar name the houses of the various ranks; that belonging to a Nomboorie is termed Illum or Munnakul; that of a Madumbumar, Bowanum; a Nair's habitation, Veudoo or simply house; that of an Eelavan, Perry; while Maudum denotes the hut of the Polayen. The habitation of the farmer is situated on the borders of the fields he cultivates, and as regards agriculture, morality, and cleanliness, this secluded economy is infinitely preferable to the crowded towns of the open country. The Nair villages are scattered along the cultivated glens, and penetrated by narrow and winding traverses intersected by others passing under an arch-way formed by the intermingling branches of the high bamboos and thorny hedges that define or rather defend their gardens, which are entered by a gate, a steep flight of steps, or ladders sometimes, formed by cutting notches in a pole or bamboo, and are almost always difficult of access. The Nair is said to be vain on the score of his habitation, as in some manner the criterion of his respectability and opulence, but comparatively indifferent as to the quality of their clothes and food; the house occupies an elevated platform, and the basement of stone has a flat plank ceiling overspread with a layer of mud to obstruct the progress of fire, and the usual pent roof covered with leaves; it is sometimes half encompassed by a rude corridor; the centre forms a small magazine in which are deposited the whole valuables of the family; around it are the chambers in which they sleep: a small porch marks the entrance. The modern houses are infinitely less substantial than those of a remoter date. The extreme durability of the teak is here observable, some houses made of it erected at very distant periods evincing no symptom of decay. They are formed of the finest species of this timber fancifully carved, and their carpentry quite beautiful. The inner partitions are generally of wood, and the divisions as usual small. Many of the better classes have often houses (Maalya) with a second story: this however (and the use of tiles) is, or rather was, a privilege belonging only to the Prubbukamars, or to be obtained by purchase and frequently a pial in front, open at all sides for the reception of visitors:—the granary, shed for the cattle, &c., are generally separate. On the whole, the accommodation afforded by the houses of the better ranks is, judging by the Native scale, very good; they are kept with a singular neatness and purity, and even about those of the middling

classes there is a degree of care and comfort not by any means so common in the Eastern Provinces. But the lower orders occupy the most wretched huts, or rather cribs, scarcely larger than a dog-kennel; they live very much in the open air, and seem to consider their habitations as mere retreats in cases of inclement weather, but not always proof against the storm, their drenched and shivering tenants are seen covering over a few half glowing embers. Along the coast the cocoanut leaf and stem affords the invariable material; in the interior jungle-wood, the leaves of the Punnay and straw afford an indifferent substitute.

Bazaars are not common; those seen are inhabited by Mauplays or Christians, or if kept by Nairs (a low order of this rank sometimes thus employ themselves) all other castes are excluded from having shops in the same place. But this necessary convenience is found in most villages, being only a large box or trunk placed on feet opening at the side and covered with a temporary roof; these repositories contain all the requisite materials; they are scattered at convenient distances, chiefly along roads, and supply the wants of the resident and traveller.

The Christians dwell partly in the same scattered state as the other classes; they are however more disposed to live in towns, and in the Northern parts are almost the sole occupants of them; the Churches are the points round which they rally, and each is generally found encompassed by a Petta proportionate to its size or sanctity. Each village has an establishment of officers partly hereditary, the chief of whom is the Meenalacurra; subordinate to him is the Shairmoncurra, the designation varies with the locality, but the office is always the same. Those authorities act as police, and form the chief link between the inhabitants and the Sircar servants; they possess a sort of admitted influence; some honorary privileges are annexed to their office, and they enjoy free lands to a small amount. A portion of the inhabitants of each village too are considered in some measure public servants, holding lands by a feudal tenure; they are called Virteecurras, and formed a sort of Militia. As the institution has originally been Military, and the services personal, those they are liable now to perform are entirely of a peaceful nature. Other classes besides the Nairs hold Virtee lands under a nearly similar tenure.

Travancore is enriched but by few Towns of importance; yet of places of consequence, or such as possess any features to discriminate them, the most conspicuous may deserve a brief mention.

TOWNS AND PRINCIPAL PLACES.—Kunnea Kumary, the Temple of the Virgin Goddess, occupies the extreme point of the Peninsula; it attracts the devotion of the pious, but is only remarkable for its sanctity. —Shooshendrum has the largest Temple, and is one of the most regular Towns (but small) in the country; its sanctity has attracted a large Bramin population.—Maylaudee, a Village where a few Christians collected round the first Missionary Church built in Travancore.—Kotaur is a considerable Mart and Town of straggling extent; it is of remote antiquity, and though now enjoying some trade, has been celebrated for a more flourishing commerce.—Contiguous to this is Nagercoil, only remarkable as having once been the seat of Government.—Mannacoody is distinguished by its Churches, situated on the edge of a small lake.—Thovalay only deserves mention as having some Public Charitable Establishments belonging to it.—Arrahmuhne (literally a Palace) imparts its name to the fortified lines guarding the Southern entrance to Travancore.—Taulagoody is a fine Village, remarkable for its Tank.—Poodoopaundy is celebrated for its Pagoda;—there is here, as also at Ulliapandeveram, extensive Agarams; this last place, in earlier times, was the capital of the little principality of Nanjanaad.—Pooleacoorchy or Oodeagherry, a Fort and Town; in the Church, within it is buried Lonay,* a European adventurer, to whose genius Travancore owes much of its conquests.—Pulpanaveram or Kulkolum are extensive unfinished Forts intended to defend the Palace and celebrated Pagoda there.—Tiruvancode, the ancient capital, and from which the principality takes its name.—Colachell, a Sea-Port known in the early ages of commerce; there is here a Danish factor.—Trivataur and Tirunundykerra are celebrated for their Pagodas; the former on a picturesque winding of the Tamrapoorni.—Tirparuppu has also one near a cataract on the Codayaar.—Coolatooray, a Palace and large Nair Town.—Tangaputnum, a

* M. Eustathius de Lannoy, by whom the fort of Oodeagherry was constructed. His tombstone still exists in the ruined chapel inside the fort now overgrown with jungle. It bears the following inscription:

"Hic jacet Eustathius Benedictus de Lannoy qui tanquam dux generalis militiæ Travancotidis præfuit ac per annos XXXVII fermé summâ felicitate regi inserviit, cui omnia regna ex Caiamcolum usque ad Cochin vi armorum ac terrori subjecit. Vixit annos LXII menses v̄ et mortuus est die 1 Junii MDCCLXXVII.

Requiescat in pace."

His son was killed in an excursion into Madura.—ED.

Sea-Port Town on the embouchure of the Tamrapoorni;—near it is Pooaur, a similar depôt on the Coast; small crafts are built at both places.—Neyattengerry, a large Nair Town with the usual decorations of a Pagoda and Kotarum.—Villenjum, a Sea-Port; the site of the Dutch Factory at this place is still pointed out.—Trivallum, a Temple of celebrity.—Vaulrampoor, a modern and flourishing Town, founded by Oomana Tamby.—Neddavungaad, a Pagoda; this is a place often called Yellavaloornaad, the name of a little State, the race of whose Chiefs is now extinct.—Arreanaad, once a large commercial Town, now mostly in ruins; the communication with Paundy by this pass is now shut, and to this circumstance its decay is attributed.—Trevandrum, the capital and seat of Government; the Fort here encloses a Pagoda, Palace, and an extensive Bramin Town; the suburbs too occupy a considerable space, but there is nothing here particularly to attract the attention.—Poontoray, a small Town on the Coast, in fact the Sea-Port of Trevandrum; —beyond it is that of Anjengo, a British Factory, a large Church, Fort, and some old Monuments* bespeak its former affluence and present declension; its population amounts to 2,146 souls, an indifferent breed between the lowest classes of Natives and Portuguese.—Sharrienkeel, the capital of the District, an extensive and irregular Town with a Pagoda and Palace.—Autankull, the Palace and chief place in the personal domain of the present Ranee, in fact the hereditary estate of the eldest Princess of the reigning family.—Wurkulla, the Pagoda of Junnairdain and a celebrated Reservoir on the summit of a picturesque headland on the Coast.—Kotaurakerray, a Pagoda and Palace, the most Southern Syrian Church, and a straggling Town, surrounded by picturesque scenery.—Coondaray, a small but somewhat regular Town, situated amidst some fine open heights.—Velleeanoor, an annual Fair is held here; close to this is a Pagoda situated near a small cataract.—Yairoor, a Mart frequented by the Tinnevelly merchants;—as also is Putnapuram, but in a lesser degree.—Coolatoor, remarkable for its Pagoda, at which oaths are sometimes administered.—Arriencoil, near the top of the Pass of that name, has a larger but less celebrated Temple.—Quilon, (Coulum) Cantonment, Residency, and large Town, much of which is owing to

* The most ancient is dedicated to the memory of the wife of T. Braburn, Esq., Commodore of Anjengo. On a glass pannel is inscribed the name of John Tollor, first British Resident, A. D. 1777.

the presence of a force; its position (so centrical, so accessible,) is good, so near the sea it is necessarily sandy, but Art has in a great measure remedied this inconvenience.—Thunganchcrry, originally a Dutch possession, now British: it is of confined extent; lies on the margin of the sea and wears the appearance of decay; its population betrays the mixture of a foreign race.—Paroor, situated between the backwater and the sea, has a Pagoda, other buildings, and an extensive but irregular Town.—Coonatoor and Porvelly are similarly distinguished; the latter is a Mart of some note.—Shautankotay, a Pagoda of celebrity, large Town and weekly Market, on the borders of a fresh water lake from which it is accessible.—Kuddambanaad, an ancient Syrian Church and Village.—Puddanagrum-coluncurra, a Pagoda, Ootparay, Cutcherry.—Curnagapully and Kistnapuram are the principal places in a most populous and fertile District. There are the ruins of small Forts at both places, a Church at the former, and a Pagoda at the latter.—Cartigapully, Syrian Church and Town encompassed by a mound.—Cayancoulum or Kallyquilon, there was once a Dutch Factory here; it is at present a populous Town and considerable Mart; some irregular fortifications are seen North of this place.—Areapaad, a Pagoda and Tank, whose celebrity attracts flocks of votaries during its annual Festival.—Tirrikanapoly, a Pagoda and Palace situated in an estate of the Yeddapully Rajah on the Coast.—Umbalapolay, amidst the crowds of Pagodas, one of the most eminent, and once the residence of the Chembogacherry Rajah.—Poracaad, a large Konkaney Town on the Coast, and once the station of a Portuguese Factory.—Allapolay, the chief Sea-Port Town in the country; an artificial canal connects it with the lake; the various Hill productions are sold on account of the Circar at this place, which is large and has a considerable population.—Covalum, Shembacolum and Tallawaddy, are amongst the most remarkable places in the large fertile tract spreading along the borders of the great lake or Vemboonaad-kaiel; countless little isolated spots, clothed with groves of the cocoanut are scattered over this space, which is diversified with an endless succession of Habitations, Churches, and Pagodas.—Coney, Pundalum, Mavellikerray, are the chief Towns on the Colacaddavoo river; the two former however are only marked by the usual distinctions of Pagodas and Coycals, or Palaces; each has a large Nair population.—Pandalum was an independent principality; it is the residence of the Rajah of that name, now a nominal chief.—Mavellikerray is a large Fort and Town with the

usual share of Kotarums, Churches, and Pagodas;—that of Sheanitulla near it, is a very beautiful one. This is one of the most perfect Nair villages in these parts, although there is a considerable Christian population at Pootuncao in its neighbourhood.—Ranee, Aramolay, Chenganoor, Manaur, and Nairenum, are extensive Towns, with a large but mixed population, scattered along the banks of the winding Pumbay, which are fringed with groves and decorated with Pagodas and Churches; that of Ranee (belonging to the Syrians) situated on a Rock overhangs the River; the Pagoda of Aramolay has the reputation of great sanctity; at Pootuncao, close to Chenganoor, there is a large Syrian Church and population.—Nairenum is one of the most ancient Syrian Churches that, with a degree of toleration we must admire, holds its place unmolested within a few paces of a Hindoo Pagoda.—Atchincoil gives the name to the pass on the top of which there is a Chowkey; it is a Pagoda of some note, and situated in a very wild tract.—Puttunthullay is a small Mart for articles imported by the pass.—Tirwulla, Kavioor, Cullurparae, Vaypoor, are Towns lying along the course of the Munnymulla River; the Church of Vaypoor is prettily situated on a low elevation, and has a Petta in its vicinity.—Cullurparae is the principal place of the little district of that name, belonging to the Yeddapully Rajah; there is here a large population of Nairs and some Christians, and as at Nairenum, their Temples are in the immediate vicinity of each other.—Kavioor is remarkable for a large Pagoda and Reservoir, and a regular street of Nair houses.—Tirwulla is a Pagoda of the first celebrity and magnitude; has a very considerable revenue, is prettily situated, and surrounded by a large Nair population. It once possessed a wide tract of the neighbouring country.—Sharethallay, an extensive Town, has also a remarkable Temple dedicated to Bhagavaddi; there is a very considerable population here of Nairs, Konkanies and Christians, the latter living principally at Moutum, where are some Bazaars and a Church of spacious dimensions.—Munnenjainy, a Pagoda and street of Bazaars, once a Mart; large Vessels may approach it.—Tunneermookum, a Pagoda and Chowkey, very prettily situated on a low Cape;—opposite it is the little Promontory of Codayvaychoor;—Tourour is a Pagoda on the high road, near which is Munnacodum Church, and a Konkany Temple.—Shunganacherry, the capital of the district of that name, celebrated for being one of the best Market Towns in those parts; innumerable Canals lead to it. It has a large Church and a mixed population.—Pallapilly has a spacious Pagoda

north of this Town.—Tirkodatanum is similarly distinguished; its Temple is encompassed by a large Nair population;—that of Poodupully is chiefly Christians, in the vicinity of a fine modern Syrian Church.—Caunjerapully has a Romo-Syrian Church; there are two Towns; one Christian, and the other inhabited by Lubbees, who form the most numerous portion of the population; this class here carry on some trade with the Eastern Coast.—Perumundanum is a small Lubbee Village on the pass of that name.—Munjamulla-pereaar, a Pagoda and Tannah on the bank of the River.—Punniatu only deserves notice as being the residence of the Chief of that name; there are only a few Nair habitations here;—a short way from this is the Petta of Erraat (or two Rivers) being situated at their junction; that on the North bank is inhabited by Lubbees; that on the Southern one, by Christians, who have a Church; its situation is very favorable as the River allows a good navigation;—thus far, Laulum or Paullye is a tolerable large Christian Town and Church; there is a small Fort and Kotarum here, also the Cutcherry of the District. Laulum is accessible by the Kotiam river, and carries on some trade in Supari.—Keedungoor-Koyema is the capital of a small neat (once a) Jagheer or possession of the Chaitrum, which agreeably situated on the bank of a fine stream, is well fitted for a Bramin residence.—Meenachel consists of a few straggling Nair habitations and a Pagoda.—Purrunnungaunum is more remarkable for its extent and population; several Villages are scattered picturesquely down the declivities of the Kodiatoor Hill, on which are large plantations of the Supari.—Kotiam is remarkable as being the chief seat of the Syrian Worship. There are here several Churches, a College and Fort; the Town is not large, but the place attracts to its vicinity all the population and wealth of the District of which it is the capital; it crowns the bank of a fine navigable stream, and possesses some trade.—Pullum has been once a place of some note; it is now an extensive Village, has a Nelpura or Granary, Pagoda and Eddum, or rustic Palace.—Viziapuram is a large Nair Village with a conspicuous Pagoda.—Yaithumanoor has a very celebrated and handsome Temple dedicated to Vishnu. This is a shrine of great eminence, and has an Annual Festival (exclusive of numerous secondary ones) and Fair, very numerously attended. The Town is small and chiefly occupied by Putter Brahmins engaged in traffic.—Corraywallingaad is a very extensive but scattered Village, inhabited for the most part by Christians, who have here a large and

handsome Church dedicated to the Virgin. At some distant period this was the seat of a Monastery of Nestorian Monks.—Kyepully, a small Church round which is an interesting scenery.—Jyemunnum has a dense Nair population scattered in extensive plantations; its Pagoda caps picturesquely the summit of a low insulated top.—Cumaraghum, a large Village on the borders of the Lake; numerous navigable channels connects it with the interior. It has a very large Granary that receives much of the produce of the fertile tracts in its vicinity. This building was encompassed by a neat Fort, three sides of which are still standing. —Vyekkum, a celebrated Pagoda dedicated to Siven. It is most agreeably situated in a fine country on the borders of the Lake, and is the resort of crowds of Bramins. The Town is small, but the population around is numerous. One of the Zillah Courts is stationed here.— Wuddiaar is a large Market Town (indeed the principal one in those parts) to which numerous streams give a ready access. There is here a straggling Petta, chiefly kept by Christians. It has been at one period of greater note than at present.—Udhienpayrur and Kundanaad are Churches and rather small Christian Towns. The former place is remarkable as being the scene of the celebrated Synod at which that turbulent prelate Menzes presided.—Pulleypuram and Paunairully are the two small sub-divisions that occupy a large and beautiful Island in the Lake.—Perrawum is the capital of the District of that name, but has no Town. It lies on the margin of a fine River whose stream, its Church and Pagoda seated on its banks, overhang.—Cudduturuttee has three spacious handsome Churches. This has once been a place of considerable note, but it is now dwindled into a little wretched Christian Village.—Rahmamungalum, a conspicuous Pagoda on the bank of the River.—Cuddamuttum, a large Church and Christian Village.—Vettykull, a smaller one, and Bazaar partly in both countries.—Thodhuwully, a rather large Town at the foot of the Ghauts. It is entirely inhabited by Mahomedans, chiefly of the Lubbee caste, who are engaged in trade. A great road connects this Town with the Eastern Provinces. Much of the products of the mountainous country in the vicinity is collected here. —Kaureecode, a large Village on the suburbs of Thodhuwully.—Udambanoor, a large Village, chiefly Nairs, occupying partly a Romantic Valley at the foot of the Ghauts.—Arracoullum is still more remarkable for its wild and interesting scenery. This little tract is dependant on Pundalum, and lies at the base of the Kodiatur Hills, whose picturesque

declivities is partly scattered over.—Mooauttupully gives its name to a District. It has a small Town inhabited by Christians and Lubbecs, but is a place of no great importance though it enjoys some trade and exports the Arreka (a principal produce of the neighbouring countries) to some extent. It is agreeably situated at the junction of two Rivers, and in the neighbourhood of a third.—Kodhamungalum is the chief place of a sub-division. It has at one time been a Town of some importance. Much of the trade of the Eastern Coast with those parts having centered here, it at present bears a very wretched appearance, but its numerous large Churches bear evidence of its former opulence.—Neereemungalum has been a Mart of some consideration; but now completely deserted, as indeed are the Villages of Mooauttupully and Thodduwully, that, South of this place, skirted the Western base of the mountainous tract seated on the bank of the Pereeaar at the point where, escaping from the Hills, it becomes navigable, and on one of the principal communications with the Eastern provinces, Neereemungalum was well adapted as an entrepot for the trade of both Coasts.—Curitcheetanum is remarkable for a celebrated Pagoda, round which are collected a large number of Bramin habitations.—Vyelah is a large Village and Temple on a low Hill.—Perrumbauloor is the capital of a very fine District, but the place itself is only remarkable as being situated in an open champaign tract.—Shairah Nellur is a large Nair Village and Pagoda seated on the edge of the river. The banks of the Pereeaar in this neighbourhood have at some distant period been inhabited much further on the East than we now see them.—Wombaruttu, a small Island in the stream, is still pointed out as having once been a Bramin residence.—Keel-Illum is conspicuous for its large Nomboorie population.—Raimungalum has a Pagoda and Church, Christians forming its principal inhabitants.—Ahlwaye is agreeably situated on the banks of the Pereeaar near a fine broad stream; a Fair is annually held here, but the place is more remarkable as being during the hot season the resort of the better class of inhabitants of Cochin, who annually amuse their leisure or divert their *ennui* for a few months here.—Kellukumbalum has a Pagoda, Church, and straggling Petta; a few other Angaddies are scattered about in its vicinity, but wear the appearance of considerable wretchedness.—Uraykaad has a large Umbalum.—Punnairacode, an extensive Nomboorie population.—Yeddapulley is the capital of a small principality, formed of several detached portions. This is the

residence of its Chief, a Nomboorie of rank.—There is here a Palace of large and rustic structure, and a tolerable Bazaar kept by Christians, but there is on the whole, little about the place deserving of much notice.—Vaullacoullum, the capital of one of the little tracts dependant on Yeddapully, but is only an extensive Nair Village.—Purraoor is the chief place of a very rich and beautiful District, though esteemed the principal Town in those parts. It is not very remarkable for size or regularity; it once however enjoyed some share of importance, having been a large Military Station, and may date its decay from Tippoo's invasion; this bigot destroying most of its Churches and Pagodas: some, however, yet remain, and the Town is yet the largest Mart in the Northern parts. There is here a Zillah Court, Cutcherry, &c.—Yaillycurra is itself a place of little consequence, though the principal one of a small but rich tract.—Kotuwully is distinguished by a handsome Pagoda, at which an annual Festival is held. The Ranee of Travancore lately conferred on the Cochin Dewan a Jaghoer in this Village.—Wurrukkacurra, the principal place in one of the minor divisions of Purraoor, remarkable for the extent and luxuriance of its cocoanut plantations.—On the little Island of Verrapully is the Church of St. Joseph, and also a Seminary. This is the residence of the Apostolic Vicar, and chief seat of the Romo Syrian Worship; but in this only rests its pretensions to notice; the place itself has but little claim to any particular attention. There was once here a Monastery of barefooted Carmolites.—Parahcauddau, the residence of the nominal Rajah of Purraoor, on the banks of the river which is bordered as usual by groves of the Arreka, lies his Cologham, and a Pagoda of note. His presence (being a Nomboorie) attracts here a great number of Bramins; indeed the population in the vicinity of this place is composed of the better classes.—Munnaputh or Pullypuram (better known as Palliport) the chief place of a space of country held by an English gentleman from the Travancore Government; it was at one time the property of the Dutch.—Munnaputh is itself not very remarkable, but is situated amidst extensive plantations and a highly populous tract.—Allungaad is the capital of the most Northern District of Travancore; the miserable Christian Petta is terminated by the remains of (what has been) the largest Syrian Church in the country; a rude hut within the half dilapidated walls now serves the devotion of its diminished congregation.—East Kodungalur has a large Pagoda and Ootparay.—Munyalie is a small Village, but a large periodical Market is held

here, and well supplied.—Puthumvaylecurray is a small Bazaar and Church; two more of which are seen at Thuruthur and Kuthiathode, where the population is chiefly Christian.—Puthuncherra, the chief place of an insulated tract of Travancore, but more remarkable as being the residence of the Bishop of Kodungaloor: there is here a small neat Bazaar and a spacious and handsome Church.—Angamalli has three similar edifices, two of them Romo Syrian. These are the only remains of its former prosperity; close to them is a large straggling petta inhabited by Christians; the surrounding scenery is very interesting.—Kodhocoullangcurray is a large Nair village.—Anneenuddee, the capital of a small tract called Uddur-grom, held in common by Travancore and Cochin. It will be found mentioned more particularly in the Memorandum of the latter State.—Naiethoad, a large village with a celebrated Pagoda remarkable for its sanctity, and once for the extent of its possessions.—Munjaperra, a Church and small wretched Christian village, though the capital of one of the divisions of Allungaad; the neighbouring country has been partly deserted.—Chengamanaad, an extensive Nair village, with a celebrated ancient temple, which though in ruins still enjoys some share of its former reputation; at Punnacadu, in the vicinity of this place, is a market.—Raimulla is almost entirely a Namboorie village, a distinction its amenity has acquired for it.—Shenkota is the capital of a small and beautiful tract of territory lying at the Eastern foot of the Ghauts; it is distant 65 miles from Quilon, and separated from the other inhabited parts of Travancore by a wide extent of forest; the town itself is rather large, built in a compact form and having an extensive Bramin population.—Puleeayray, a small town of this district at the foot of the Arriencoil Pass.—Yaillatur, an extensive village on the bank of a large reservoir.—Saumbuwer-werrakerry, a large village on the Eastern precincts of Shenkota.—Malliancollum, a detached portion of the above, lying a few miles from it.—Immediately in the vicinity of Shenkota is Tencassee, now partly in ruins, but once a place of very considerable note;—and in its neighbourhood is Courtallum, remarkable for its water-fall and romantic scenery.

Ancient Monuments, Remarkable Buildings, &c.—There is no ancient monument deserving any particular notice. The Pandookoolies, or Barrows, those remains of primeval customs so common throughout the Peninsula are also found here, though they are not nume-

rous;* some few have been observed in the Northern parts of the Cochin country: they there consist of three rude low pillars, crowned by a conical cap, cut from the laterite. It is curious that those sepulchres should be seen in the very wildest parts of the mountains, and nearly at the top of some of the highest. A few of the most elevated ridges of the Cardamom Hills are seen surmounted by a series of rude slabs of granite placed like pillars, that for some distance follow their course. It is difficult to believe them natural, almost equally so to suppose them artificial; nor are the wild fables of the Hill people calculated to illustrate their history, although the whole country swarms with temples dedicated to every divinity of the Hindoo Pantheon. In point of architectural grandeur, they are not to be compared with the lofty structures of the other coast; a few alone in the Southern parts resemble them. The Pagodas of Malyalim, as regards elevation, though all measured by a diminutive standard, are of great extent: the pediment is generally of laterite, but wood (which is worked with singular neatness) entering largely into their composition, they are not durable. Their style of architecture is sufficiently complicated, but never remarkable for design, elegance, or magnificence of dimensions; it consists of a series of low buildings encompassed by a strong wall, probably to protect them from accidental pollution, which the approach of any of the lower orders would entail; the centre is frequently occupied by a temple or temples, occasionally of a circular form and covered with a conical top, the whole often being roofed with copper though covered with minute complexity. Their structure no where presents those pictured abominations that so generally offend the eye when viewing the Pagodas of the other coast, an ingenious grotesque obscenity, not easy to account for, or (except they are supposed to convey some moral meaning) excuse; they are surrounded with groves and tanks for the refreshment and devotion of Bramins; their site is always well chosen on the bank of a stream, or verge of the lake, embosomed in the exuberant foliage of majestic trees; nothing can be more beautifully picturesque than their situation. There are few inscriptions, nor are those found particularly interesting; they generally relate to some repairs made, or donations bestowed on the Pagoda; are often without date, and scarcely ever mention the name of the reigning Prince. No

* In one opened at Chokanaad, there was found a large earthen jar containing only a few rice husks.

temple has passed unnoticed or unsearched; but a diligent enquiry has not been rewarded by finding any documents that throw much light on the history of the country. The Churches are numerous, and we might suppose them the relicts of a more prosperous age; some of them are fine spacious edifices, substantially built, but their sameness of architecture never deviates into variety. It is difficult to ascertain the period of their erection, which must have been at some very remote date, but the inscriptions* found in them, would not fix it in most cases beyond two and a half or three centuries† since numbers were destroyed by Tippoo, being objects calculated to inflame his bigotry into acts of violence. Most of the Romo Syrian Churches that experienced his intolerance have recovered from its effects. The Syrians, either more indifferent or less opulent, have not displayed the same zeal, and many of what have possibly been their finest Churches are yet in the same dilapidated state to which the Sultan reduced them. Kottarrums, Kolagums or Palaces of the different Rajahs, or Maudum and Beemars, are every where scattered over the country, but they must not excite any unreasonable ideas of art or luxury; they are generally agreeably situated in groves or banks of streams amidst the little domain of their possessors. Wood frequently forms the chief material used in their construction, which is simple rather than complicated, and their accommodations of the rustic kind more commodious than splendid. There are few public works meriting the curiosity of the traveller, and of those deserving the gratitude of the people; the artificial canals that water the valley of Nunjanaad are the most important: they are of remote date, attributed as usual to the Pandians; an embankment (the Pandian dam) is thrown across the Tambrapoorny river; its stream thence takes a new direction, and divided into numerous channels bestows abundance on a wide extent, which unaided by its fertilizing waters must have been doomed to comparative sterility. There are no other works of this kind for facilitating irrigation, although they might be extended with equal success in some instances.

Climate.—From the variety of aspect and extensive range of territory, a diversity of climate will be inferred; dampness is perhaps amongst

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* They are generally seen on tomb-stones and detail merely the name and date of decease, but never swell into panegyric.

† An inscription found at Neeranum states the Church there to have been enlarged in A. D. 1259.

its most sensible qualities. The Hills present every degree of temperature from beyond the fever-heat to near the freezing point: this rapid transition however is only common in the mountains. The climate of the plains is much more regular, as may be seen by the following Meteorological Table which will give a general idea of the temperature of both.*

The Natives divide the Year into six Seasons. The Wussuntakalum commences with the New-Moon in March and continues until May; during this period it is hot with rain at intervals. The Grishmakalum sets in with the New-Moon in May and continues to July; the periodical rains are considered as commencing with this period and continue throughout it. The Wurrashakalum begins with the New-Moon in July and continues to September; the rains for this period being more moderate. The Sharaulkalum commences on the close of the previous season and continues to November; the North-East monsoon is partially felt; the one peculiar to this coast now subsides. The Kaimantakalum next succeeds and lasts till January; it is marked by strong winds and heavy dews. The Siserakalum is the last season; it commences as the other closes, and continues till March, and is distinguished by its excessive heat: but more generally speaking, the seasons may be separated into wet and dry, their vicissitudes being the same as the other parts of the Western Coast. The monsoon commences about the beginning of June and ends in September; it is ushered in by frequent thunder and lightning, and a constant succession of showers; during its continuance, the rains are heavy and incessant. The three months following their partial cessation are perhaps the most agreeable and salubrious in the year; the air being cool and refreshing, and the face of the country clothed with a luxuriant verdure. From December till the middle of May there is a continued, sometimes suffocating, heat (with the exception of a few showers and heavy thunder-storms in March and April); and a succession of dry weather insufferably hot, the thermometer generally marking from 9 to 4 o'clock beyond 90° with a searching sun and cloudless sky. The radiant heat of the noon-day drives men and cattle to the shelter of the trees; even the Polayers can scarcely support its intensity. During those months in the lower Hills its violence is extreme; a hard soil soon heats and long retains it towards the Western

* Vide Index.

parts, whose climate however is highly salubrious; it is less violent when allayed by damp, and mild sea-breezes; the latter set in about 10 o'clock each day, nor is this beneficial order often interrupted; the heat of the noon-day sun is compensated by the serenity and peculiar softness of the mornings and evenings. The borders of the lakes always afford an agreeable climate. The cultivated parts, particularly the more Western, enjoy a favorable degree of salubrity; receding from the coast the country becomes less healthy, and the villages along the foot of the Hills feel the baneful effects of their vicinity. In the interior of those wild tracts from December to May, both months included, the climate is quite pestiferous, nor do the mountaineers escape its effects; to Europeans and indeed natives of the plains it is highly inimical: it is not easy to say to what cause must be attributed the fever common to the Hills during this season; the sudden change of temperature (often varying 40° during the 24 hours) and excessive dews doubtless give activity to it; their climate for the remaining portion of the year is very salubrious, particularly from June to September*; the only inconvenience experienced for this period being the torrents of rain that deluge them, and the multitude of leeches that it generates. The rains carried by the storms of the monsoon shed a salubrious moisture over that portion of the Eastern provinces bordering the Ghauts, but this range of hills bears in a great measure the approach of the Sirocco-like land winds by which they are parched. In the neighbourhood of Cape Comorin the monsoon is but slightly felt; during it, the districts there experience a succession of drizzling showers, while the rain pours with violence not twenty miles from it; thus Oodagherry feels all the severity of the monsoon, while Mylaudy has a comparatively dry climate. The country is generally exempt from periodical diseases; amongst the few endemical ones may perhaps be ranked the Cochin-leg or Elephantiasis, a malady by the Christians piously ascribed to the malediction of St. Thomas, who however has not been careful to guard the true believers from its effects; it is however only found generally on the coast or at a short distance from it. The towns and neighbourhood of Cochin and Alleppy are remarkable for its prevalence which probably may be limited to about twenty miles South, and a nearly similar distance North of those places. This

* In the Hills of Orissa, also those of Bednore, the monsoon is supposed the sickly season. In Ceylon, the month immediately subsequent to it.

malady* is rather attributable to a humid marshy soil or the pernicious qualities of the water, (a suspicion warranted by its locality) unwholesome more from saline impregnations than climate; it is preceded by fever, each attack of which enlarges the callous swelling of the leg (commencing at the ankle) which when dissected exhibits successive layers, and it would seem that every paroxysm added a new lamina. This unseemly disorder is supposed to be incurable; it sometimes increases the leg to a prodigious size, but does not take away the power of locomotion; the poorer classes are most subject to it, (indeed it is almost entirely confined to them,) and males more than females. The Neercombun, a mild species of the epidemic is known here; it prevails periodically† at intervals of four and five years, and is often destructive. Travancore has suffered by the Cholera in common with the rest of India during the last two years, but the disease had not that malignant character it bore in other parts. They use for it stimulants and a strong infusion of pepper, (a remedy added to sudorifics very general in cases of fever,) is often administered with success. Nyctalopia or that dimness of the sight which comes in with the dusk of the evening, is common even with the young; it probably proceeds from a constant exposure of the bare head to the radiant heat of an ardent sun; indeed it is quite astonishing how they are able to support its violence. The Small Pox, the only contagious and most prevalent fatal disorder known here, commits the most serious ravages, and such is the fatuity or apathy of the people, that they are brought with difficulty to submit to Vaccination, for dispensing the benefits of which, an establishment has been formed, but the benevolent intentions of Government have not yet arrested the destructive (at least only partially) progress of the disease. The people have rather an indifference than prejudice to the remedy, their faith in which may have been shaken by a few instances of failure produced by an imperfection in the operation or infection. We are more surprised at their apathy from the extreme alarm with which they view this malady; both house and patient are generally abandoned, and the terrors of starvation frequently superadded to those of the disease. Amongst the lower classes those seized with it are removed beyond the precincts of the village,

* It is not unknown on the narrow strip of land separating the Pulicat lake from the sea.

† There was a severe visitation of this kind in 1782.

often to the top of a low hill. Though the climate certainly deserves a favorable character, the ordinary infirmities of life are more common, at least the less fatal diseases are more numerous than in the Eastern parts of the Peninsula, attributable possibly to the warm humidity of climate, constant use of spirits (so easily obtained and so largely indulged in,) a wretched diet and scanty clothing. A swollen abdomen, and dropsical habits generated by fevers are not unusual. Worms, Ulcers and Cutaneous Eruptions, so often the effects of filth, are very common; the lower classes are over-run with Itch, often of a malignant kind, nor does the cleanliness of the Nairs always secure them from this pestilence. Instances of Leprosy are numerous; Venereal is very frequent, though not so general as might be expected; Syphilis is met with in all its shapes, but chiefly amongst the more crowded population of the coast, in the towns of which the most hideous object offer their appeal to compassion, and the number of mutilated faces amongst them holds out a salutary warning to the unwary. The term of life does not equal perhaps the duration common on the other coast; those who have reached the middle point of life (and perhaps the number is proportionally greater among the Christians, more especially the Sooryany part of them) are however numerous; the advanced age of eighty and ninety is met with at distant intervals, but at this period the faculties are always impaired, and mostly annihilated. Like the other parts of Malabar, a change of climate is injurious to, and eventually generally destroys a native of it, but it is not uncongenial to foreigners; the inhabitant of the Eastern Coast emigrates with safety, nor is he in the least incommoded by the transition. They have but little skill in Physic or in the virtues of Plants; medicinal simples and topical embrocations of herbs, (added to the imaginary benefit of incantations,) are their only remedies. Many Bramins possess some knowledge of Medicine, but are quite devoid of any Science. Empirics are numerous, but their nostrums are only remarkable for their absurdity; the prescription is frequently directed against some minute demon who is supposed to cause the disease, and the last resource is to implore the aid or deprecate the wrath of some minor deity (particularly Bagavadi, who is the Pandora of those parts,) the petition being always strengthened by an offering.

Aspect of the Country.—The face of the country presents considerable diversity, although its general character, except the Southern parts, is extremely abrupt and mountainous. The coast, and for a short distance along the borders of the lake, is generally flat; retreat-

ing from it the surface immediately becomes unequal, roughening into slopes which gradually combine and swell into the mountainous amphitheatre that bounds it on the East, where it falls precipitately, but terminates less abruptly on the South. The collected villages, waving plains, palmyra topes, and extensive cultivation of Nunjanaad, resemble in every particular the neighbouring province of Tinnevelly, except that it in no measure partakes of its comparatively arid sterility. Approaching Northward, this fertile plain is succeeded by the woody and rugged surface of the genuine Malyalim; some few champaign tracts enclosed within this ocean of forest relieves the uniformity of the Sylvan scene. The extent lining the coast for its whole length presents a fertility so near the sea that imparts a peculiar character to the landscape. This rich and variegated tract is flanked by a mountainous barrier, and is finely contrasted with the sombre magnificence and desolate solitude of those wilds of which the elephant seems the natural master; and though the landscape may be too much made up of this wild scenery, it boasts many striking localities and peculiar beauties, if not of the sublime, at least romantic and picturesque kinds. The eye is arrested by the wild rocky precipitous acclivities and fantastic forms assumed by the mountains in the more Southern parts, but proceeding North the bold and elevated contour of this Alpine tract is less sharply defined; a few rugged cliffs and spiry points or conical summits alone breaking through the sameness of its rounded and sombre outline. This appenine dissolves into clustering hills and romantic inequalities, at whose feet wind innumerable valleys, presenting (particularly in the middle parts) the most delightful landscapes, whose natural beauties are embellished and diversified by the prospect of Churches and Pagodas. Indeed the endless succession of houses and gardens scattered in picturesque disorder over the face of the country, gives it entirely a different appearance from the other coast, the nudity of whose plains is unfavorably contrasted with the robe of florid and exuberant vegetation that for a great part of the year clothes Malyalim. The Arreka and Cocoanut every where fringe those picturesque and sequestered glens which gradually expand into the extensive plantations and cultivated lands that skirt the sea and lake. This space is enlivened and fertilized by innumerable rivers and pastoral streams, whose borders are crowned with groves and cultivation that every where following their winding course, present a unique, interesting, and charming scenery, infinitely more diversified than most other parts of the Peninsula, and one that would indicate abundance.

This is especially the case in Kootanaad; the watery flatness of this fertile fen is relieved by the gardens and habitations so thickly strewn over its surface which exhibits a net-work of rivers meandering through the verdure they create.

Rivers.—Few countries of similar extent are washed by so many fine streams; innumerable ones gush from the acclivities of the ghauts and enliven the country through which they flow. Of the immense body of water poured down from those hills, but a few inconsiderable rivulets escape to the Eastern Coast.* The character of the rivers is so similar that a minute discrimination is scarcely necessary; they have an irregular capricious course and varying distance, and of a depth sometimes extending from twelve to fifteen feet, at others scarcely measuring two; the former may be the average in the rains, and three feet perhaps that of the dry season, but the best criterion of their unequal depth is seen in the size of the boats that navigate them, they being rarely found to draw more than twelve or fifteen inches. The bed over which their waters flow is in the interior frequently rocky, a coarse granite occupying in a great measure the bottom: quitting the elevated parts it is in most instances sandy, rocks being only seen at intervals; this is succeeded by a muddy sediment which the rivers deposit as they escape into the lake or sea. Their banks steep and high in the more Eastern parts are formed by the jutting tops round which they wind; receding from the hills they become lower but are often precipitous, or rising boldly from the river have an elevation too great to admit of artificial irrigation (to which in even the less hilly parts none of them contribute;) approaching the coast however this diminishes considerably. Nearer their source the laterite is frequently seen overhanging the stream, but the banks are generally of clay and in few places liable to crumble; in their earlier course a deep and verdant border of forest overshadows their confines which have always a luxuriant vegetation; this gives place to the groves that fringe the margin till they again yield to the cultivated fields which in the flatter parts near their embouchures occupy their borders. During the violence

* It was in contemplation at one time to divert a branch of the Pereeaar into the Dindigul valley. The execution of this project could not fail of being highly beneficial as animating the languid current of the Shooly river by turning into it a fine stream which would confer fertility on a large tract now comparatively sterile. The feasibility of this design can only be ascertained by taking an accurate series of levels.

of the periodical rains every little rill roughens into a torrent, but their hurried streams are exhausted with the same rapidity that swelled them. The larger rivers flow with turbulent and impetuous force, frequently rising twelve and fourteen feet above their ordinary level, sweeping away in their rapid tide habitations and crops; but the height of the banks generally is a security against at least frequent visitations of this nature. The flood diminishes as the monsoon draws to a conclusion, and the rivers gradually subsiding into placidity their sandy beds are frequently only marked by a shallow and languid stream; the vigorous impetuosity of their early course murmuring over the asperity of their rugged beds, down which their waters are frequently hurled in a series of cataracts, settling into a sluggish current as it quits those wilds from which it makes, in many instances, so precipitate an escape. In the dry season they admit boats for nearly thirty miles from their mouth, a navigation that during the rains may be extended by about one-third of that distance. The vicissitudes of the tides are but slightly felt; they are of course subject to diversity: in general, however, their rise may be about three feet; they do not materially influence the fluction of the rivers, and only affect the purity of the waters near their mouth; a space of one hundred and sixty-eight miles of coast is intersected by fourteen rivers and numerous subsidiary channels, some running direct to the sea, others discharging themselves into the lake, almost all facilitating communication and effusing fertility. The following enumeration includes the most remarkable streams:—the Paumbay and the Pereeaar (this latter is included although its embouchure is in Cochin) are the most conspicuous, as with their confluent streams they pervade the widest extent of country.

The Purlay is the most Southern river of Travancore; it springs from the secondary range of mountains and owes much of its waters to the Tambrapoorny, being united to it by a canal. It falls into the Munnagoody estuary after flowing a distance (S. E. & S. S. E.) of twenty-three miles, passing in its course the towns of Poodoopandy, Kotaur and Shushendrum. It has low banks; from twelve to thirty paces is the varying breadth of its sandy bed which is occupied by a shallow stream, (it will not float timber,) but it is invaluable as irrigating (by means of dams) a wide extent of land. One of its canals, the Pootenaar, waters a space of seventeen miles along its borders.

The Tambrapoorny rises on the mountains North of Myandragerry

passing for the first part through a wild tract, it enters the plains at Trivuttaur, and after a course S. W. of twenty-three miles receives the Koday river; it reaches the sea at Tangaputnam; the stream confined within a narrow and occasionally rocky bed, measures in all thirty-seven miles, only seven of which are navigable; (timber is floated a greater distance) boats only ascending as far as Coolatooray. Nunjanaad owes much of its fertility to its waters intercepted by dams at Ponmunna, which are conducted partly, as has been mentioned, to the Purlay; a second channel flows by Palpanaverum and runs an equally fertile course.

The Koday river descends from the Moolauchee mountains, flowing S. S. W. through a wild and wooded tract; its banks rise boldly from the stream which flow, over a rocky and precipitous bed forming several falls down which its waters are hurled; above the first (upwards of forty feet in height) a dam was constructed with the intention of supplying the Tambrapoorny (East of the Pandian dyke) from this source, but the project would seem to have failed.* As the Koday passes Tipparapa Pagoda its stream is there precipitated in a second cataract, the fall being equally great as in the previous instance; from thence however it proceeds in a more tranquil course uniting with the Tambrapoorny twenty miles from its rise.

The Nayaar issues from the foot of the Augusteshwar hills; its early course is interrupted by a succession of small falls, which as it escapes the wilder tracts swells into a cataract of considerable magnitude; from thence its rapid stream, confined by bold banks and flowing over a partially rocky bed, discharges itself into the sea near Poo-oor, having previously dilated into a small lagoon. The Nayaar measures a course S. W. of thirty-five miles, not more than eight of which are navigable, boats not proceeding beyond Neyattencurray; timber rafts are floated down from a greater distance.

The Kurramunny has its source in the North-Western parts of the Augusteshwar mountains, and flows over a partially rocky narrow bed confined by high banks through a comparatively wild, woody, and uneven country, till approaching Poontoray on the coast, which having ac-

* It might deserve another trial as this river being influenced by both seasons, its waters conducted into those of the Tambrapoorny would secure an abundant supply for the irrigation of two crops on the whole space watered by the latter stream.

companied for some distance, it unites with the sea at the little headland three miles of that place. The Kurramunny is crossed by a strong bridge at the village from whence it takes its name; its winding course generally S. and S. W. is forty-one miles, of which distance only a fourth is navigable for boats, which does not ascend beyond Shoolautupetta; its stream admits the passage of teak, less valuable timber, and canoes in a rough state when swelled by the monsoons.

The Killyaar is a branch of the above river rising in the Neddu-vencaad forests; it has a devious and short course of fifteen miles. The waters of the Killyaar irrigate a small tract of rice land.

From the foot of the Purrumbacode hills spring the Bhavanipuram river, after running West twenty-three miles between high banks and over a sandy bed, interrupted occasionally by rocks through a hilly tract of country, it reaches the town that gives it name; from thence in the rains it is navigable to the Anjengo estuary, into which it pours its waters, after a course of thirty-five miles. Timber, bamboos, &c. find an easy passage during the monsoon.

The Ittykurra issues in the low hills East of Cheddiamungalum. The banks rise boldly from its rapid stream, which interrupted by a small cataract, pursues its sinuous but eager course over a bed partially rocky. The waters of this river are discharged into the Purroor estuary; though measuring from its rise to its embouchure (running N. W. by West) thirty miles, its shallow depth is scarcely navigable, but during a part of the year will admit floats.

The union of five large streams issuing from the mountainous valleys of the ghauts form the Kallady river, which however is swelled by numerous others as it proceeds Westward; its branches as they pass through the more hilly parts descend by a succession of cataracts, of which Meen-mooty is the most remarkable. The banks of this river till it reaches the place from whence it derives its appellation, rise boldly from its stream, which flows over a sandy bed (occasionally embarrassed by rocks) whose varying breadth in some places expands to nearly three hundred yards. Putnapuram, Muhnnuddy, and Coonatoor are seated on its winding course (generally N. W.) which terminates in the Uttamudy estuary, into which it discharges itself by several mouths. The larger streams that flow into the Kullady serve to transport the timber cut on their banks, which finds a ready conveyance to Iwikka bar, five miles beyond its mouth. The extreme points of this river measures

seventy miles; about one-third of which admits the passage of boats, which during the rains can ascend to Putnapuram, the navigation however being attended with some difficulties.

From the foot of the Atchencovil Pass, springs the river of that name; (it was also called Kollacudda;) quitting the wild tract that borders its early course, the bed (generally sandy, interrupted however at intervals by rocks) gradually widens to near three hundred yards, and the elevation of the banks diminish, approaching Westward, where, as the stream enters the inhabited parts, they are fringed with the Arreka and bordered by cultivation. Gonay, Pundalum and Mavellikaray are situated in its immediate vicinity; its waters having run a course of seventy miles N. W. unite with those of the Paumbay, of which distance forty are navigable, boats ascending to Gonay for the greater part of the year.

The junction of the Kullaar, Kukkaudaar and Paumbay form the river of the latter name, rising in the hilly tract that stretches East of Ranee, and uniting a short distance above that place. The mountainous country through which they there flow falls precipitously to their stream which runs with an impetuous current over a rocky bed; receding from the mountains, those features become considerably softened, its waters pursue a gentler course and the abrupt banks confining them subsiding, are bordered by groves and habitations, till uniting with the Kollacaddau twenty-five miles below the town, their joint flood is poured by two different mouths into the Vemboonaadkail. The Paumbay is one of the finest rivers in Travancore; several islands are formed during its winding course (generally Westerly) which measures about ninety miles, fifty-two of which are navigable, and its waters convey rafts from a greater distance, though boats only ascend beyond Ranee to the confluence of the Kullaar with the Paumbay. The Munnymulla is one of the chief arms of it and proportionably useful and beautiful; issuing from the Kodamoorty hills, its waters occupy a rather deep, broad, and sandy bed, confined by high banks, which approaching the Westward gradually diminish. Kulloorparoe and Tirvulla are seated on the banks of this stream, thirty-five miles of which are navigable; after receiving the tribute of several others it unites with the parent one near Shembacaullum, from which again separating, it flows by several channels into the lake.

Numerous mountain streams descending from the Kodiatoor and Kodamoorty mountains unite at Erattapetta to form the Meenachel

river; Pallaikeedungoor and Kotiam are seated on its banks, which high, and occasionally abrupt, confine its sandy bed within narrow limits. The Meenachel from its rise to its point of departure runs a devious course of thirty-five miles, twenty-six of which are navigable for small boats during a considerable portion of the year; they cannot ascend beyond Erattapetta, although timber is floated down from some distance above that place. On passing Kotiam the waters of the Meenachel, dispersed in minor channels, unite with the lake by several embouchures.

The three branches of the Mooauttupully rise in the mountainous tract stretching Eastward of it, and unite immediately in the vicinity of that town, those streams passing through a wild country which falls steep to their bed, flow over its rocky asperities in a hurried course, but their joint flood glides in a more tranquil current over a sandy bottom and between banks which gradually becoming less abrupt, diminish approaching the town and Wuddiaar, where its waters separating into a variety of channels are discharged into the lake (twenty-eight miles below Mooauttupully) by several embouchures; this river runs a winding course (N. W. generally) of sixty-two miles, forty-three of which are navigable during the rains. Boats ascending to Kodhamungalum and Thodhuwully at this period float a greater distance.

The Pereeaar is the finest river in Travancore, most probably the principal one throughout the whole of the Western Coast. This noble stream has its source in the Alpine chain of the Peninsula separating Tinnevelly from this State, and mingles its waters with the ocean at Pullipuram near Kodungaloor, after running (North and nearly West) a most circuitous course, during which the Minla, Sherdhoney, Perringacootay, Moodrapully, Kundanpara, Yeddamale, and innumerable others which would be superfluous to enumerate, swell its waters by the tribute of their copious tides; the whole of those streams pass through the wildest country possible, dashing over their stony channels, confined to a contracted breadth by the mountains on their borders, or hurled in a succession of cascades; nor does the advance of the parent stream proceed with less embarrassment, though its course is marked with more variety; at intervals hurrying with resistless violence over the asperities of its rugged and narrow bottom and dilating into placid ponds, whose glassy surface reflects the dusky declivities that overhang its rocky margin, or precipitated in cataracts as its impetuous tide dashes tumultuously over

the rocks that intersects its progress, or struggling through the contracted channel to which they confine it. Such is the general character of the river before reaching Neereemungalum, where escaping from the winding depths through which it had been forcing a passage, it flows in a comparatively placid stream towards its embouchure; its bed expanding as it approaches the sea; its varying breadth (confined by occasionally high, often steep, and frequently abrupt banks,) sometimes exceeding half a mile. The stream that occupies its sandy bed is not materially beneficial in irrigating the country on its borders. Separating at Ahlywye, the waters of this river are conveyed to the sea by a variety of channels; that disemboguing at Pallipuram must be considered the chief one. The branch pointing in a Southern direction, pursues a capricious course, again separating one of its arms after washing Verrapully is lost in the number of small channels that there connect themselves with the estuary. The other flowing South, discharges itself (after having partly dispersed its waters) in the lake, South of Teerceponeytoray. Many large and beautiful islands are formed by the winding course of the Pereeaar, whose extreme length measures one hundred and forty-two miles, sixty of which are navigable, small crafts ascending its stream as far as Neereemungalum, and on that branch of it formed by the Yeddamullay river find a ready passage to Iddiaramaud. With the exception of the last thirty-five miles of this ample distance, this fine stream passes through a complete wild, the populated tracts not extending beyond the town of Mulliatoor.

Sea Coast.—Travancore is bordered by an ample extent of sea coast, which measures in its whole length one hundred and sixty-eight miles, but the remarkable straightness of its maritime shore is not indented by a single harbour or even bay; it offers however a safe and clear roadstead from October to May, nor is it during this period liable, generally speaking, to any sudden squalls or storms, except in the neighbourhood of the Cape, which has always been remarkable as subject to violent winds. Munnagoody, Colachull, Villinjum, Poontoray, Valey, Anjengo, Collum, Coyancollum, (or its bar,) Poracaad and Allapully, are reckoned Sea-Port towns; but with the exception of the last mentioned have no trade whatever, and are for the most part very wretched places. A ledge of rocks is stated to strike out from the coast in the vicinity of Pullypuram for some distance. A mud bank lying about three miles out at sea parallel to the shore and stretching

from beyond Allapully to Poracaad, formed a good bason where ships in twenty fathoms water ride secure in all seasons from the dangers of a lee shore, a heavy sea being repelled by the soft bank. Much of this (always subject to some fluctuation) has been carried away, but a portion yet remains near Poracaad, where ships still find a tolerable safe anchorage, sometimes lying there (dismantled) during the monsoon. The waters of the rivers and lakes escape into the sea by seven embouchures. The Purlayaar having pursued its fertile course through the Nunjanaad valley forms a small lake at Munnagoody, and disembogues itself by a narrow mouth which is only partially open. The Tambrapoorny, Nayaar, Kurramunny and Bhavanipuram rivers discharge themselves at Tangaputnam, Poo-oor, Poontoray and Paroor respectively; the mouth of the small backwater at this place is opened only in the rains. The Kulladee after spreading into a fine lake escapes by the outlet of Iwikka, (or Ullymoogum); those embouchures are narrow and shallow at least as to purposes of navigation, admitting only the passage of large dhonies. Immediately at the Cape (Kunnea-Koomary) the coast is bold and rather rugged, and from it the breakers are seen dashing over a few precipitous rocks. Cuddeeaputnum and Villinjum are little jutting promontories, whose abrupt bases are washed by the sea. Wurculla presents a series of rugged headlands, and Changumchary is the last point on the coast where the higher grounds reach it; with those exceptions it is low and flat, a narrow strip of sand rarely more than a furlong in breadth, intervenes between the sea, and groves, and gardens, that every where fringe its margin. It is only during the violent intervals of the monsoon that the surf is boisterous; gentle at other times, it admits an easy debarkation; it would however seem the sea had made slight inroads within the last sixty years, as at Poracaad, the remains of a fort and factory, and in other places, Tricanapully, &c., those of Pagodas are now seen amidst the breakers, but the encroachments have only been partial, and the low sandy surface of the more North-Western districts bordering it might rather excite the belief that they had emerged from the ocean; but no marine remains have been found that would justify the suspicion; except this tract, no other part would in the least degree indicate its former dominion.

Lakes.—Travancore is well adapted to promote the comfort and convenience of its people from its natural advantages. Amongst those, the succession of lakes or estuaries connected by navigable channels and

running in a direction with its coast are the most remarkable; if we include their various ramifications they will be found to embrace the distant extremes of Quilon and Ponani; their breadth is extremely unequal, sometimes spreading into a wide expanse, at others diminishing to a contracted stream, presenting on the whole a most irregular and broken figure. The total area occupied by the surface of the lakes amounts to 227¼ square miles, of which 157½ are within Travancore, 53½ belong to Cochin,* and 16¼ are included in the British province of Chowkaad. The soundings noted on the plans mark its depth, which is liable to great variation, but, except in the vicinity of Cochin, will admit only of being navigated by shallops, or the small crafts of the country. North to Kodungaloor, South to Vyekkam, there is a considerable depth of water, but its inequalities deter any but the smaller vessels from venturing beyond Cochin. The bottom in almost every instance consists of a thin layer of soft black mud incumbent on a fine dark sand often having some mixture of soil. The lakes or estuaries (certain spaces of which have particular designations, Vemboonaad is the one borne by that stretching East of Alleppy,) are generally termed koils by the natives. A narrow strip of land, of a width varying from seven miles to a thirtieth of that measurement, separates them from the sea into which they pour their waters by the outlets of Velleankode, Chatwye, Kodungaloor, Coyancollum and Cochin; the last alone is of importance, the other mouths like those of the rivers, being only adapted to the smallest kind of vessels. There is reason to believe the lake is undergoing a gradual diminution; indeed when it is recollected what a number of rivers contribute to it, and how many secondary channels discharge themselves into this bason or basons, and the earthy particles carried by their streams, which for so many months in the year pour a constant flood, it will seem remarkable that the diminution is not more perceptible. The nature of the soil through which they flow (not generally friable) may account for it; the tides affect them but slightly; from three to four feet may be the extent of vicissitudes. Temporary banks are erected in the dry season to receive the marshy tract then under cultivation; from their influence, these bars are also thrown across some of the smaller streams liable to be affected by them. The immense body of water received by those estuaries during the monsoon renders them, except in

* Many of these remarks refer to all the estuaries. A more particular description of that within Cochin will be found in its proper place.

the immediate vicinity of their embouchures, quite fresh; in some places they are always so in the interval of the tides, and other waters may be said to continue in this state from July to October; during this period the whole of the low marshy tracts that lie along their borders are subject to be overflown. The streams of the numerous rivers that pass through them rolling a full and copious tide are no longer retained within their ordinary bed, of which no trace is left, but spread without control over the whole space, which presents the appearance of a shallow lake stretching along the foot of low hills and studded with countless little islands. Receiving the tribute of so many streams, the slimy deposit left by the retreat of this turbid but salutary flood, effuses an abundance of fertility over those lands exposed to it, and the shallower parts of the lake, which are cultivated on its subsiding. Those estuaries, except where the soundings have considerable depth, mature an infinity of reeds and aquatic plants, particularly the lotus, which clothes almost all the pools with its lively verdure. The shores of the lakes present some diversities; to the South close pressed by the table land they are bold and often overhung by romantic cliffs; more Northward flat, sandy, and the shores frequently defined by a net-work formed by the fibrous and clustering roots of the Odallam,* and a species of Pandanus; they are sometimes slimy and sedgy, but their environs are generally pleasing, almost every where affording an agreeable residence. Their margins for the greater part of the extent, skirted with houses and plantations present the appearance of a perpetual garden or populous suburb. They are frequented by storks, bitterns, and a great variety of aquatic birds, and their waters abound with fish of a tolerably good quality, which afford food to a number of the lower classes in their vicinity; but their banks and those of the rivers, whose waters they receive for some distance from their mouths, are infested by alligators, which however fortunately the superstition of the people does not protect. The lake enriches its neighbourhood, unites the distant parts, and increases the value of natural productions by the facility it gives to carriage. The whole traffic of the western part of the country is performed by it, so much so that there are comparatively few roads. There its borders are interwoven with rivers which are like natural canals formed to facilitate intercourse; in the rains even the smaller streams float rafts of timber,

* Cerbera Odallam, a plant of the Apocynaccous family.

bamboo, and other bulky materials of which the larger towns receive an abundant and cheap supply. The commerce of the market towns is principally carried on by water communication, which bring with ease the little traffic of the ryot to his door; indeed there are few places in the inhabited tracts very distant from a navigable stream; the broader parts of the lake unroughened by storms present a calm and placid surface, which ensures safety to its tiny but beneficial navigation. The boats used on it are small and of several kinds, but in most instances formed of a single stem. The ordinary one is about twenty feet long, and two and a half broad; that for carrying rice to any distance is larger every way, and made to close in at top. The real Nair boat is beautifully fashioned and cut indifferently from the teak, anjelly, or cotton tree, between thirty and forty feet long, by about three broad; the head and stern much elevated and elaborately carved, is calculated for twelve or eighteen paddles that press its course with singular rapidity; indeed they all move with great celerity, the most ordinary ones having only two or three oars, going about thirty miles a day; a rude mat sail when the wind is fair hastens their progress; situation render the people almost all watermen, at least in the vicinity of the estuaries. The Nairs in former times used to pride themselves on the splendour of their boats, and their address in management, but they never ventured beyond the limits of their native lake, and it is only fishermen residing immediately on the coast who dare the hazards of a more boisterous sea. In all the marshy tracts, canals deep enough to float their small canoes abound. The natives inhabiting the little islets and borders of those swamps are half amphibious; even women and children are seen urging their little barks along the placid stream. The aquatic shepherd attends his buffaloes in his skiff. Boats are necessary in carrying on the business of their agriculture; in fact locomotion is almost entirely performed by them. During the rains there is an uninterrupted navigation from Ponani to Quilon, (from the former as far as Chowkaad the channel is contracted and shallow a distance of sixteen miles.) It was proposed to extend this by some artificial canals to Trevandrum, thus increasing the navigation by thirty-five miles; the accomplishment of a project so judicious must have been highly beneficial, and from the facilities offered by the intervening country (several detached backwaters lying between the extreme points) comparatively easy, so much so, as greatly to encourage the attempt. The execution of this plan was commenced, and

the advantages likely to result from it excites the hope that it has rather been postponed than abandoned.*

Tanks.—With the exception of those in Nunjanaad and Shenkotta, which have already been sufficiently described, there is scarcely a large tank in the country—none worth describing.

Supply of Water.—It will have been seen that the country is generally well supplied with water. In the hills however, during the summer heats it is by no means abundant, the very large streams only then retaining a supply, and we should except also the sandy tract that runs along the sea and lake. Anywhere wells are not common, and the supply of this necessary element is obtained from little shallow stagnant pools often the receptacles of putrid matter, and generally covered with a coat of vegetation, giving them a feculent appearance. Water is procurable throughout this extent at the depth of three and four feet; it is of a dull brownish colour, and though not brackish, has a disagreeable soft taste. In the other parts this element is obtained in great purity and abundance; a reference will show how extremely numerous are the reservoirs, a great portion of them ponds and wells, permanently constructed of stone, yielding it for domestic purposes; in the more northern and open parts numbers of the latter, particularly neatly formed, are met with, and their frequency and disuse would argue a diminished population or less active industry.

Mountains.—The surface of this principality, it has been seen, is full of asperities, and the still more mountainous share converging to a point near Kunnea-Koomary swells into the immense mass of hills one heaped on another, that occupy so large a portion of its superficies. The Alpine chain of the peninsula that flanks the other coast falling precipitately into the plain is distinctly terminated by the champaign country stretching immediately from its base; this elevated rampart which runs along the whole extent of territory is here followed by an endless succession of others, whose ramifications of various heights gradually dissolving, are only terminated by the sea, or expire within a few miles of it, thus limiting the space of what may be called plain or rather the inhabited parts to about two-thirds of the whole area. After what has been said of the aspect of the country, it will not be necessary to

* These schemes have all been carried out except in one instance at the Werkullay cliffs.—Ed.

enlarge much on this particular feature of it. The chain of ghauts or rather the infinity of ridges that combine to form it, is more irregular in its course than in the altitude of its summits, which at the greatest estimation cannot be rated higher than 3 or 4,500 feet; amongst the most remarkable are Myendragerry, Augustishwur, Kullanaad Peak, Niddumparae, Papanassum Peak, Unmurtamole, Kodiatoor, Murtawamole, Peermode, Chowkanaad, Payraymole, Thairathundu, Shoolemole, and Auneymole. Some of those lofty tops detach themselves picturesquely from their dark and undulating bases; the space stretching westward beneath those colossal masses, is not so much chequered by solitary tops as filled by groups of hills, or crowded by low perplexed chains, which, in the more northern parts spread even to the borders of Kootanaad, but from Quilon southward are softened down into an undulating table land, falling abruptly into the innumerable glens that intersect it. Passing along in the vicinity of the coast this low terrace dissolves into the waving slopes of that tract. Amongst the labyrinth of mountains there are some rough elevated tables, but the transition from hill to dale is in most cases too rapid to allow of any large extent of waving upland. The form of the hills is generally rather round with a great but gradual declivity than precipitous; towards the south their bleak and craggy tops rising in every variety of grotesque shape relieve the uniformity of the outline; the vallies dilate in width as the elevation of the hills diminish; the more remarkable ridges in the mountainous parts are steep in their declivity, narrow in their summits, and furrowed by chasms or ravines, whose contracted breadth scarcely allows space for the winding rivulet that struggles to the depth. The above remarks refer to the country west of the Pereeaar; an immense chaos of hills lie between this stream and Dindigul, whose spacious valley spreads beneath the wall that marks their termination, but they are distinguished by similar characteristics, their gloomy summits shaded with wood (except where broken into projecting cliffs) fall generally with precipitous abruptness, presenting a variety of wild and secluded magnificence, not however unmixed with a softer scenery. Those solitudes enclose within their recesses some small elevated plains (occupying about one-twelfth of the whole area); they are quite open, except the vallies which are embroidered with wood copiously watered. They afford fine pasturage for the cattle of the neighbouring country, and enjoy a good climate for a part of the year. Ascending from the Dindigul valley two or three miles, the change of atmosphere is not more remarkable than the contrast of arid nakedness

and fresh vegetation; numberless little glades, some adapted to rice cultivation, are scattered along the hilly table that overlooks the valley, whose inhabitants are never tempted to settle within this space. It occupies a superficies of five hundred and seventy square miles, and is at present in dispute between the Company and Travancore. Commissioners to investigate the claim of each were nominated as early as 1808, but the disingenuity and equivocations adopted by the latter State, would seem to have rendered the enquiry abortive. The discussion has been resumed, but nothing is yet decided; some misunderstanding as to the collections of cardamoms (the whole extent yielding which amounts only to three square miles) has originated the question of sovereignty. The gardens that have produced the controversy lie within fifteen miles of Dindigul, and are nearly forty miles from the inhabited parts of Travancore.

Forests.—The whole country presents a ground of green, and is for a considerable part of the year, from the abundance of moisture, covered with a rich verdure, but it is too woody to admit of much extent of pasturage. The shady scene however has some variety; many tracts of hills are free from forest, except the straggling line of it that accompanies their vallies, or the groves and trees that are picturesquely scattered down their declivities; the higher hills are naked in the permanent parts, but covered in their recesses and glens; their dusky base is shaded by forests of immense density and stature, whose entangled foliage is often quite impervious. Quitting this woody amphitheatre, this lofty and overspreading luxuriance gradually subsides, and is lost in the thickets and copse wood that overrun the lower eminences as they approach the sea; those extensive woods are decorated with an ample and varied foliage, but slightly deciduous. The larger trees are hung with creepers and canes, reeds and shrubby plants half concealed by a coarse grass reaching from seven to nine feet in height which entangles the forest, presenting throughout the greater part of this sylvan labyrinth the richest or rather rankest vegetation. In the hot months the hills are frequently seen during the night crowned with fiery cressants, but the conflagration is always partial, and generally caused for purposes of culture. The high grass in the more open parts being always burnt towards the close of the dry season makes them quite black, their appearance having successively changed from a deep green to a bright yellow. However large these forests, they only yield the various species of timber common to the rest of the coast, and except the teak, afford

but little, calculated by its strength or durability, for naval purposes. This invaluable tree is only found in the interior, and there by no means in great abundance; at least where it can be cut with advantage, it grows in useless luxuriance. On the higher hills distant from the larger streams, each year reduces the size of the timber, increases the difficulty of procuring it, and in consequence raises its value. Nature is trusted for its propagation, though the small groves seen round the pagodas and churches in the more western parts would prove that if planted it would thrive nearer the sea. Thirty years are necessary to mature it. The former system of renting each river, that is, allowing the contractor to cut as much as he can transport by one stream nearly exhausted, must have eventually destroyed the forests, and which promise to revive (the prospect is necessarily distant) under the more judicious system now obtaining. The timber is cut annually under the inspection of a Superintendent, (the office is held by an English officer,) sold at Alleppy, (chief depôt on the Government account,) and yields considerable revenue. Teak is the only wood monopolized by the Sirkar; all other timber (and there is an ample sufficiency for the purposes of building, husbandry, and domestic use) are allowed freely to be cut, subject only to a small river duty. Great varieties of the Poon, whose height and straightness so well fits it for masts, are found in the less accessible parts, but much of it would not seem to be cut for the object to which it is adapted. The Anjelly or wild Jack is a light and tolerably durable timber, which when old assumes a Mahogany hue; it affords excellent planks, and is fit almost for every domestic use; it is often applied to the purpose of making boats, for which however the stately magnitude of the Cotton tree (Bamboo Ceiba) is still better calculated. The wild Mango tree is common; also diversities of black, red, and iron wood trees, as likewise many of a lactescent species; those yielding gamboge, dragon's blood, and various kind of aromatic gums are met with amongst the species of resin trees. The Congolee is the most remarkable; the barks of many being of a fibrous nature make tolerable ropes, and their filaments are sometimes woven into a coarse gunny. The bark of the Arreangohly steeped in water becomes pliant and is made into grain bags. Rushes and every species of the bamboo (that invaluable reed so suited to domestic purposes) here abound. This seems the native country of the Palm; six principal species (none of them however growing wild) of it are found here. The Borassus whose immense stock supports a fan-like leaf of nearly fifteen feet in diameter, which in some parts is used in

thatching. It is also manufactured into umbrellas; Corypha, called generally the Mountain Palm; its fruit, a small nut, produced in some abundance, when prepared, is used as an article of food. Elate, Cocos, Arreka, and Aloes, are no less extensively and variously useful than familiarly known; this latter is only met with in the most southern parts. The following table* will be found to contain a list of the ordinary trees and plants known in Travancore; there will yet remain a large catalogue of others whose species and medicinal or other qualities a scientific enquiry would be necessary to ascertain.

The greater share of the hill produce belongs to Government, and is sold on its account by the Conservator of the Forests, under whom the department is placed; but the spontaneous products are not numerous, and however great the display that these forests exhibit of the riches of nature both as to form and colour, there is a singular absence of wild fruits; that of the Plantain which is seen expanding luxuriantly under the shade of the rocky cliffs from which it springs, is almost the only one. The Cardamom is certainly the most valuable; numbers of gardens on which some little care is bestowed by the hill people employed for this purpose, are scattered over the western skirts of the wild tracts. Some of the petty hill Chiefs are also constrained to sell to the Sirkar the produce of their mountains at a stipulated price, but much is also collected by individuals who on paying certain transit duties are allowed to dispose of it. The wild space east of the Pereeaar yields this article in some abundance, but a large portion of it naturally finds its way into the Eastern Provinces. The Cardamom is of spontaneous growth; the harvest occurs in November, but it is difficult to say what may be the amount of the whole produce. It is chiefly found in the thickest forests in the neighbourhood of the Palla and Sirpoony (variety of the Poon), a few of which cut down and burnt perhaps in the ratio of forty to one thousand in December, greatly increases the crop. The plants yield after the third year, and continue to do so for a considerable time; about fifteen years the plant propagates itself. The other spontaneous productions of the hills will be found enumerated in another place.

This woody maze is every where intersected by perplexed and devious paths made chiefly by the wild animals that inhabit it, particularly the elephant and buffaloe, whose traces are sometimes to be followed to

* Vide Index.

the top of the highest hills, and the path by which they scale the summits is invariably found to be the best that could possibly be chosen. The forests during latter years have made large encroachments on the inhabited lands, which tradition says (and there is reason to credit it,) once extended to the foot of the more elevated hills. In remarking the gradual approach of the wood towards the coast, the natives complain that their wild inhabitants are still faster driving the population westward. Deprived of arms, the people cannot check this evil, which where the cultivated lands border on the wilder parts is particularly distressing; in those places the most laborious watching is insufficient to secure the fields of the ryot from the inroads of his fierce and rapacious neighbours, who are considered as forbearing in only destroying half his crop. The elephant, it is scarcely necessary to say, is the most formidable enemy of the cultivator.

The following tables will be found to contain some interesting details connected with the Statistics of Travancore :—

Names of the Districts.			Villages.	Village Officers.	Virtee Nairs.	Jenmees.	Reservoirs and wells built of stone.	Principal Temples dedicated to the superior Divinities.	Temples and Groves dedicated to several minor Divinities.	Religious Public Buildings.	Christian Churches of all descriptions.	Mahomedan places of Worship.	Places of Worship belonging to the Inferior Castes.	Pandageshallay or store house.	Public Offices of various descriptions.	Public Institution for Education.	Houses of the higher orders.	Houses of the lower classes.	Agricultural implements.	Black Cattle and Buffaloes.	Sheep and Goats.	Fairs, Festivals and Markets.	Pettahs, Shops, Bazaars, &c.	Looms for weaving cloth, gunnies, &c.	Lime-kilns and smelting places.	Oil and Sugar-mills.	Ponyeddums or Gardens.	Tengoo or Cocanut trees.	Punnay or Palmyra trees.	Cummoogoo or Areka trees.	Pelaw or Jack trees.	Mellagoocoolay or Pepper vines.
Toovauly	District..	S	30	,,	,,	,,	171	67	108	25	6	2	52	2	14	11	48	4,356	1,395	4,807	2,117	6	108	93	22	35	9,444	2,132	104,336	265	20	,,
Toovauly		N	21	,,	,,	,,	65	76	37	,,	,,	,,	,,	11	2	,,	159	1,608	,,	2,601	,,	1	21	,,	,,	3	,,	1,061	85,735	442	254	,,
Agusteshuvaren	Do.	S	24	,,	,,	,,	163	31	204	63	,,	1	27	12	17	15	,,	6,846	1,025	5,831	4,776	7	68	140	8	48	6,693	130,261	876,440	55	449	,,
Agusteshuvaren		N	35	,,	,,	,,	256	130	234	15	6	9	14	1	21	6	,,	4,960	925	3,810	3,615	8	137	434	3	35	4,997	9,743	220,784	17	1,098	,,
Cakkolum	Do.	S	98	172	551	,,	570	202	563	134	26	8	64	18	26	55	234	6,840	9,571	73,46	3,241	8	518	798	12	153	45,503	296,917	1,222,899	11,495	44,192	146,711
Cakkolum		N	103	176	539	2	882	189	591	94	11	8	10	10	28	24	658	6,369	6,488	11,913	794	13	58	184	6	95	25,723	188,888	,,	176,554	60,369	68,336
Vellavencode	Mundaputtum		91	,,	,,	,,	1,201	56	145	31	17	23	,,	21	26	3	,,	7,754	2,123	6,592	537	12	160	171	24	111	23,411	269,976	616,091	261,984	5,921	76,415
Neyattencurray	Wandacull or District.		103	478	,,	,,	2,779	122	55	40	11	10	,,	3	18	20	72	7,657	4,002	10,452	3,479	13	473	204	11	144	26,544	854,609	170,275	481,928	204,253	53,255
Trivanderum	District ..	S	31	92	1,164	,,	943	81	53	12	12	8	35	7	20	11	629	5,594	3,348	7,405	1,105	4	402	35	13	39	10,388	263,245	9,168	48,543	16,267	128,628
Trivanderum		N	33	124	846	,,	1,215	51	49	11	,,	4	12	2	26	18	454	5,225	3,621	5,602	324	4	170	71	12	70	9,484	211,419	8,094	111,511	44,095	37,690
Neddoovencaud	Mundaputtum		52	174	1,153	29	301	75	262	23	,,	4	48	4	27	9	114	5,158	6,009	8,253	6	5	28	6	1	18	8,360	85,587	,,	130,434	31,232	82,993
Sharienkeel	Wandacull or		70	270	1,841	88	445	65	443	34	11	19	48	4	33	4	263	8,692	2,133	10,206	430	8	413	90	16	121	10,913	583,017	,,	195,487	76,723	85,111
Kolum or Quilon	District.		156	198	2,105	23	1,808	107	551	13	19	11	174	22	34	5	106	19,887	8,014	8,586	11	1	740	644	6	21	26,610	109,874	,,	69,546	10,474	63,687
Kotarakurray	District ..	S	176	102	627	,,	356	122	1,285	27	2	10	5	77	2	286	4,456	8,342	9,520	331	4	32	30	8	188	10,234	147,068	12,250	116,612	47,845	87,772
Kotarakurray		N	70	83	504	,,	301	78	174	16	,,	1	107	3	84	1	134	3,894	9,488	10,519	3	1	10	6	1	125	9,465	66,722	,,	254,623	49,739	103,274
Shenkotta, above the Ghaut		..	27	,,	281	,,	328	88	97	8	5	19	,,	12	26	14	,,	4,701	687	6,086	3,553	10	203	225	29	23	217	5,935	34,874	263	98	,,
Kunatoor	District.		121	120	546	70	416	103	389	22	2	6	83	7	26	3	140	4,870	2,123	8,501	406	2	67	26	9	66	15,021	136,580	,,	250,608	39,787	211,619
Mauvillykurray	Do.	S	93	149	1,234	42	1,054	92	473	21	2	7	97	8	25	2	112	8,493	9,436	18,479	91	3	63	14	7	169	25,414	138,716	,,	177,791	37,761	90,142
Mauvillykurray		N	108	98	456	75	1,485	130	791	10	7	4	52	5	11	1	80	6,813	5,201	8,690	39	6	197	12	10	97	16,584	77,339	,,	208,341	8,821	70,032
Teruwulla			130	106	758	46	1,747	137	376	10	7	2	68	12	28	2	181	8,171	3,588	8,719	,,	3	970	8	3	113	18,341	78,314	,,	129,815	4,481	11,383
Karnagapully			122	212	1,291	180	1,888	95	3,283	29	9	16	250	11	26	3	189	16,856	27,165	20,403	136	3	13	76	,,	349	30,194	1,728,500	,,	1,946,590	47,795	635,443
Kartigapully			71	14	,,	,,	572	98	253	28	6	9	,,	9	30	,,	120	17,581	,,	35,289	38	,,	2	,,	19	115	21,397	449,887	,,	183,807	16,741	55,901
Umbellapolay			72	120	918	27	976	71	1,660	22	11	15	238	33	61	14	175	10,228	5,090	6,271	38	,,	308	155	33	230	11,511	515,695	,,	219,879	12,096	66,086
Sharetullay			37	,,	,,	,,	130	83	84	17	7	8	55	4	42	9	1	8,109	204	5,349	168	,,	502	30	23	336	32,348	606,933	,,	268,224	1,979	57,497
Chunganacherry			62	56	273	,,	3,042	121	8	,,	7	5	6	9	15	2	35	5,794	4,979	4,622	,,	3	57	,,	,,	77	13,476	226,352	,,	276,643	18,181	1,140,739
Kotium			84	62	230	333	2,094	118	360	23	6	1	44	3	15	5	77	4,919	9,759	7,146	27	8	227	30	23	231	11,173	72,964	,,	297,384	17,272	292,625
Meenachel			64	50	267	30	1,254	83	70	8	12	1	51	2	19	2	78	5,576	1,377	11,904	44	,,	358	,,	25	113	7,592	163,908	,,	1,004,535	78,880	550,674
Thodhuwully			67	68	62	32	692	58	167	5	5	6	20	1	14	2	76	1,607	3,795	2,937	70	,,	70	,,	,,	10	3,769	24,613	,,	238,530	19,053	220,330
Yathumanur			49	42	276	119	1,644	57	140	13	12	4	97	6	32	2	268	11,839	7,328	14,939	38	1	249	,,	,,	5	187	8,048	32,649	,,	13,731	4,171	139,138
Vyekkum			60	43	393	137	3,402	100	1,618	14	9	4	69	7	25	3	339	4,995	9,026	9,243	327	3	346	63	8	224	15,128	334,316	,,	62,738	2,148	96,647
Peeravum			96	58	,,	,,	2,173	142	72	10	17	,,	47	6	17	2	214	4,949	2,963	9,050	32	,,	77	,,	6	30	4,003	25,026	,,	181,941	26,349	129,653
Munuttupully			140	100	,,	,,	3,296	143	137	7	13	3	49	2	22	2	193	7,947	6,667	13,644	110	1	170	7	,,	42	8,073	35,192	,,	226,236	56,199	227,797
Perrumbaulur or Kunutunaad	Mundaputtum Wandacull or District.		109	71	,,	,,	4,031	91	90	17	8	5	98	2	13	2	113	9,482	9,706	28,870	119	1	231	,,	,,	3	24	6,163	9,919	,,	63,740	45,881	33,512
Aullungaad			103	86	,,	,,	3,346	174	40	10	16	2	222	5	23	2	168	8,495	6,402	16,306	466	4	209	11	10	54	5,582	61,567	,,	121,193	36,877	5,427
Parraur			72	56	,,	,,	2,080	44	46	11	5	4	28	3	30	3	39	4,349	1,729	5,113	111	2	333	8	7	71	7,245	341,823	,,	128,341	16,600	7,464
Yeddawagga or Petty States.																																
Autingull	.. .. ..	..	17	78	744	18	112	34	148	27	4	1	2	,,	8	3	281	2,277	759	4,174	427	,,	4	,,	2	30	3,857	104,684	,,	72,929	24,813	3,105
Pundalum	.. .. ..		52	79	392	14	1,159	54	345	3	2	1	76	5	37	,,	42	4,051	5,622	15,381	47	2	324	625	9	53	11,153	39,599	,,	308,542	10,536	133,307
Yeddapully	.. .. ..	..	47	23	167	31	915	51	140	5	7	7	72	3,557	2,489	6,419	299	2	57	13	4	71	7,723	97,788	,,	,,	,,	78,527	8,985	9,882
Pooneatu	.. .. ..		8	6	,,	,,	11	10	,,	,,	,,	,,	3	,,	9	156	131	538	5	,,	,,	,,	,,	,,	4	5	588	14,957	,,	99,530	7,473	18,485
Wunjepolay	.. .. ..		3	16	42	2	505	24	326	13	,,	,,	7	,,	3	2	14	1,002	639	1,262	,,	,,	15	12	,,	18	1,494	25,183	,,	111,590	4,714	53,472
Total.....			2,908	3,582	17,663	1,298	49,802	3,662	15,862	871	301	254	2,434	279	1,026	264	5,998	266,572	195,349	382,782	27,360	151	8,390	4,170	482	3,944	307,075	8,518,358	2,484,456	8,530,944	1,140,724	5,194,235

Dawgadda Table of Cochin or Particulars connected with its Statistics.

Names of the Districts.		Villages.	Village Officers.	Virtee Nairs.	Jemmees.	Reservoirs and Wells built of stone.	Principal Temples dedicated to the Superior Divinities.	Temples and Groves dedicated to several Minor Divinities.	Religious Public Buildings.	Christian Churches of all descriptions.	Mahomedan places of Worship.	Places of Worship belonging to the Inferior Castes.	Pundagashallay or Store houses.	Public Offices of various descriptions.	Public Institutions for Education	Houses of the Higher orders.	Houses of the Lower classes.	Agricultural Implements.	Black cattle and Buffaloes.	Sheep and Goats.	Fairs, Festivals, Markets.	Pettahs, Shops, Bazaars, &c.	Looms for weaving Cloth, Gunnies, &c.	Limekilns and Smelting places.	Oil and Sugar mills.	Porayeddums or Gardens.	Tengoo or Cocoanut trees.	Koddapuhnay or Corypha.	Punnay or Palmyra trees.	Cummoogoo or Areka trees.	Pelaw or Jack trees.	Mellagoocodey or Pepper vines.
Cochee or Cochin	Coviluggbuttum wandakul or District.	50	301	605	20	661	68	1,887	47	41	30	88	116	31	9	24	11,697	5,737	4,358	97	5	1,035	58	88	294	14,126	458,476	„	„	65,604	2,441	1,918
Trichoowapayroor		95	35	16	133	973	193	1,501	10	6	2	113	33	15	10	176	4,715	4,512	11,499	140	2	632	4	20	63	8,393	7,502	„	9,146	45,970	9,898	2,268
Mukundapuram		52	19	321	113	864	130	2,821	24	4	1	106	20	19	5	127	4,030	3,836	8,001	48	4	162	9	5	54	1,567	59,962	„	8,073	52,845	6,551	4,385
Thullapilly		114	306	„	73	832	288	1,848	12	9	„	45	30	22	5	147	6,164	8,849	9,318	220	„	580	7	19	180	5,717	18,585	„	5,576	323,171	9,900	11,112
Kunneeanur		102	281	142	122	1,669	185	4,336	25	29	6	32	24	27	8	189	7,144	7,280	11,061	128	21	401	65	7	150	10,797	251,710	„	„	114,285	12,272	4,847
Yainamakul		70	185	„	151	658	138	2,045	8	„	„	9	13	15	4	131	6,137	3,022	5,783	48	2	235	2	„	164	7,818	38,585	„	„	16,578	1,721	2,728
Chayayekurray		48	37	„	112	1,304	134	2,126	26	„	„	70	16	15	4	194	11,055	17,830	18,612	272	5	102	293	8	66	6,712	4,399	„	185	22,570	4,933	4,117
Chitroor		45	40	„	13	533	59	268	61	„	2	1	286	19	25	460	3,370	2,064	5,809	177	1	77	589	2	14	8,728	11,363	79,442	36,001	3,348	1,050
Codachayree		64	71	284	117	2,176	199	1,466	16	6	3	88	32	13	4	126	4,084	3,403	7,365	113	„	87	8	2	32	4,782	6,231	„	16,556	35,840	6,460	6,794
Kodungaloor		6	57	„	1	105	24	879	4	„	2	„	„	„	1	14	1,495	938	2,326	54	2	137	18	„	15	2,501	66,061	„	„	11,734	623	221
Total....		646	1,332	1,428	855	9,775	1,418	19,177	233	98	46	560	572	184	70	1,591	59,881	57,471	84,132	1,297	42	3,508	1,053	151	1,002	71,141	917,874	79,442	47,502	724,598	58,147	39,503

Population Table of Cochin or Particulars connected with its Statistics.

Names of the Districts.		Malliallum Brahmin of Superior Caste.	Malliallum Brahmin of Inferior Caste.	Various Castes of Brahmins of the Eastern Coast.	Chetties & Nobles or Prubboo-kamars.	Umblawassy or those Castes connected with Religious Establishments.	Malliallum principal Sooders or Nairs.	Secondary class of Sooders or Nairs.	Mahomedans of various denominations.	Various Castes of Tamul of the Eastern Coast.	Different classes of Weavers, Washermen, Barbers, Potters, &c.	Konkanies, Rajapoots & Mahrattas.	Artificers & Traders of various kinds.	Christians of every description.	Showans or Eelawans and various subordinate division of this class.	Division of the Pariar Caste.	Different Predial Slaves.	Hill Tribe.	Total Number of Castes.	Total of Houses.	Total of Males.	Total of Females.	Total Population.	Area in square miles.	Estimated extent under each cultivation.	Amount of Population to the square mile.	No. of cattle to the square mile.
Cochee or Cochin	Covilugghuttum wandakul or District.	33	63	44	111	112	1,678	739	3,239	626	464	6,334	678	13,909	11,989	48	3,429	„	90	11,722	21,488	22,008	43,496	62.1	17.0	701.5	70.2
Trichoowapayroor		567	96	208	90	647	3,138	2,883	64	172	557	148	1,154	5,434	5,316	„	3,428	37	73	4,894	12,008	11,931	23,939	165.1	23.0	145.0	69.6
Mukundapuram		354	94	79	122	269	2,077	1,323	675	162	413	379	720	3,377	5,959	32	2,613	„	74	4,142	9,209	9,439	18,648	75.3	25.3	245.3	105.2
Thullapilly		313	333	88	62	299	3,341	1,827	545	„	816	40	691	4,791	3,733	„	3,147	„	57	6,311	10,335	9,691	20,026	104.0	23.3	192.5	89.5
Kunneeanur		384	100	168	498	579	4,541	1,993	1,792	475	888	2,553	1,338	8,938	7,766	„	4,102	„	99	7,339	17,687	18,428	36,115	81.0	20.2	445.8	136.5
Yainamakul		530	164	75	39	342	2,168	1,078	356	44	296	39	540	2,391	5,206	„	1,840	„	59	6,271	7,218	7,890	15,108	60.0	13.2	251.8	96.3
Chaylayekurray		243	69	331	130	470	3,490	5,965	405	69	1,130	47	612	261	5,299	„	9,597	23	72	9,649	13,118	15,023	28,141	167.1	24.1	106.8	111.4
Chittoor		7	20	1,603	30	26	787	1,904	1,154	3,327	1,830	„	814	„	1,976	18	575	125	72	3,830	7,143	7,053	14,196	285.0	14.3	49.8	20.3
Codachayree		368	127	100	101	321	1,539	1,298	218	44	355	275	952	3,998	3,409	„	3,047	160	67	4,210	8,071	8,241	16,312	342.3	34.0	54.7	24.7
Kodungaloor		7	31	51	29	44	1,198	331	954	53	95	542	251	436	2,110	„	890	„	46	1,450	3,392	3,630	7,022	18.1	2.3	390.1	129.2
Total....		2,806	1,097	2,747	1,212	3,109	23,957	19,341	9,402	4,972	6,844	10,357	7,750	43,535	52,763	98	32,668	345	133	59,818	109,669	113,334	223,003	1,361.2	199.1	163.8	61.8

Statement exhibiting the amount of Land Revenue of the Districts of Cochin; also the sources from which it is drawn; likewise some few other particulars connected with its Statistics. This Statement corresponds with the Revenue Accounts of the year 1819. *A. D.*

		Revenue.													
		Revenue on Rice lands.					Revenue on Parumbu or Gardens.			Contingencies or Puddavee Sanjoyum.					
		Number of Husbandmen holding Rice lands.	Estimated number of Poray-Cundum.	Patum or Circar share of the produce.	Rate of Commutation.	Amount in money of the preceding head, being the Circar share of the produce.	No. of Garden holders.	Number of Porayedums or Gardens.	Amount drawn from plantations of the Cocoanut, Arreka, Jack, & Palmyra; also quit rent and some minor dues.	Amount drawn from the Hill produce Addeyeree, or Offerings to Temples made in kind, hire on their Brazen Utensils, Elephants, &c.	Commutation of the preceding head.	Votive Offerings in money made to Temples.	Total amount of contingencies.	Total amount of revenue.
Cochee or Cochin	District.	1,828	59,628 1/4	62,068 3/4	1 1/2	58,101 8/16	4,018	14,126	10,677 6/16	„	„	95 10/16	95 10/16	164,967 5/16
Trichoowapayroor	do.	642	166,970	447,401	2	223,701	3,379	8,393	12,131	706 1/2	356 5/16	3,898 5/16	4,254 10/16	250,086 10/16
Mukundapuram	do.	1,891	179,400 1/2	154,904	2	77,452 6/16	2,000	1,567	16,016 1/2	1,205 1/2	598 1/16	665 1/16	1,263 8/16	94,732 10/16
Thullapilly	do.	3,303	90,876 1/2	234,271 1/2	2.2 1/2	116,179 6/16	2,595	5,717	23,496 9/16	„	„	30 4/16	30 4/16	139,676 8/16
Kunneeanur	do.	3,004	137,661	125,676 3/4	1 1/2.2	92,014	6,576	10,797	74,599 1/16	256 3/4	128 1/16	530 2/16	659 9/16	167,273 5/16
Yainamakul	do.	1,415	115,290 1/4	231,986 3/4	2	115,993 7/16	3,517	7,818	25,594 1/16	418	210 1/16	1,910 1/16	2,121 1/16	143,709 13/16
Chaylayekurray	do.	1,775	121,565	521,695 1/2	2 1/4.2 1/2	225,202 7/16	2,796	6,712	19,982 6/16	1,332	588 1/16	26,160 14/16	26,748 14/16	271,833 12/16
Chittoor	do.	823	113,000 1/2	215,643 4/4	2.2 1/2	94,515 1/16	7,678	8,728	37,765 1/16	1,417	704 14/16	2,462 14/16	3,167 14/16	135,446 10/16
Codachayree	do.	2,415	90,593	143,250 1/2	2	71,627 1/16	3,888	4,782	13,894	1,323	661 1/2	1,233 1/2	1,895	87,416 12/16
Kodungaloor	do.	813	13,056 3/4	43,812	2	21,961 6/16	593	2,501	20,006 9/16	„	„	37,807 14/16	37,807 14/16	86,370 15/16

ROADS.—The roads will be found minutely detailed in their proper place, (vide Book of Routes), but it may perhaps be well generally to enumerate the principal entrances into the country. The mountainous frontier on the east is passed by sixteen communications of very various character. That of Bodinaikenoor is the most northern; it is ascended with considerable labour from the valley below, the acclivity on which it rises measuring about two miles; it continues rugged and confined till passing the Moodrapully twenty-six miles; thence it is still difficult, running through a rugged country to Neereemungalum twenty-three miles; beyond this place is Kodhamungalum twelve miles, on reaching which it experiences less embarrassment. This road traverses a complete wild, there not being a habitation for nine-tenths of the whole distance amounting to sixty-one measured miles; in accomplishing it with cattle, twelve days are consumed.

The Thaywarram pass reaches the top of the ghaut after an exceeding steep ascent; for two miles from thence it proceeds to Perringincooty twelve miles, continuing its course to the Keel Pereeaar fourteen further, and reaching Udambanoor the first village in Travancore, thirteen miles beyond that river. This, (for much of its distance is a difficult path,) traverses a wild and mountainous region, and is now little frequented.

The ascent from Cumbum though rugged for one and half miles is favorable; the acclivities it ascends render the passage of it in some measure laborious. The road however may be considered otherwise good to the Kurrungkull-aar, where some difficulty is experienced in crossing its rocky bed and impetuous stream; from thence it is much of a similar character to the Pereeaar, twenty-three miles three furlongs; having passed that stream it gradually ascends meeting Peermode seven miles from it, thence crosses the Sirdhoney at thirty-three miles, and reaches the top of Nadgunni ghaut seven miles beyond that river, the whole distance from Peermode being over undulating steep open slopes. The above pass is well chosen, descending gradually from the elevated table to the lower country, reaching Velliamuttum fourteen miles from its summit, and the town of Thodhuwully eighteen further on; the road for this last stage is comparatively level and good, the whole distance from Cumbum to this place measures fifty-two and half miles, upwards of five-sixths of which is through a mountainous country. Merchants frequently pass this route, their cattle surmounting it in eight days. This communication is one of the best across the hilly tract separating

the two countries; it is however very susceptible of, and deserves improvement.

The Goodooloor pass has an ascent of equal length and difficulty with the previous ones; the road crosses the Munjamullay Pereeaar at sixteen and half miles, and reaches Yerratawutchunkull eleven and half miles further; it is in both instances tolerable considering the nature of the ground. The last stage however is marked by a steeper rise; from this the road has a gradual though sharp descent to Perumundhanum, three and three quarter miles, which continues, but gentler to the river four and a quarter miles; beyond which eight miles is Caunjerapully, at which town it arrives without any material difficulty, making a total of forty-three and three quarter miles of a tolerable route.

A more northern road strikes off from this at Copechetty Tawullum,* three miles west of the Munjamullay Pereeaar, and proceeds by the Kodamoorty ghaut, a steep and difficult declivity, to Erattapetta; this route excepting the pass is tolerable, though running over a rugged surface. The facilities which this road offered to smuggling rendered it necessary to prohibit the traverse of it.

A path ascends the hills south of Goodooloor and leads to Chowrymalay, but it is of no material consequence, and is only frequented by cattle during the festival held at that place.

The Shevagerry ghaut, the route from which connected with that of Goodooloor, is now prohibited. A road leads up it from Rajampollium, while one from Shevalapootoor ascends by the Shautoor ghaut, but both these communications are difficult and serve only now for the purpose of giving access to the pasture lands above.

The Atchencovil pass has a difficult ascent for a mile from the plains that stretch along its eastern foot; quitting the summit the road descends partly through the bed of a stream (for it is crossed by it ten times) to the pagoda, six and half miles; thence passing over swelling ground and following the right bank of the Kollanacuddam river, it reaches Goney at twenty-nine miles, having crossed in the course of this last distance nine powerful streams, the passage of which during the rains constitutes the chief difficulties of this route. This communication passes from Shenkotta, viâ this ghaut, over Goney, Pundalum, and Mauvillykurray to Kartigapully, a populous town in the vicinity of the coast, measuring in its whole distance sixty-four and a quarter miles.

* A halting place.

The Arriencovil is amongst the principal passes of Travancore; it has an easy ascent from the open country on the east, reaches Maumblatoray at twelve miles, Patnapooram at thirteen beyond it; the road pursuing its course over waving ground through thick woods. It is passable for cattle, but difficult for wheel carriages; it is the most immediate communication between the Southern provinces and Quilon, from which to the town of Shenkotta measures sixty-two miles; the distance from the former place to Tinnevelly may be estimated at one hundred.

South of this is the Shaunar ghaut, difficult and but little frequented; it ascends four, and descends eleven miles to Kollatoorpully; thence to Yairoor measures nine more, the whole through a thick forest.

Moonymautaar is a tolerable good road and runs through an easy pass, intersected by several streams; it is at present much overgrown with forest: from the ascent in Tinnevelly till reaching Collatoorpully the distance is twenty miles. This route is frequented by cloth merchants who return with the arreka of these parts.

A road, now in great measure shut up, rises from the plains on the east to the top of the Oorcumpoorie or Arrianaad pass; quitting this it gradually descends through a thick forest to the village of this name. This road is spoken of as having been at one time a very good one.

A road leading from Punnygoody to Tirrunellymuttum five miles, thence to Anantapuram ascends a small ghaut of rugged character but is passed by cattle; the southern wall terminates close to this latter place.

The Arramuhni road forms the best entrance into the country, and is almost the only one adapted to the passage of guns, or heavy baggage. It is the chief one through the southern lines.

Yeddamulla, a small and easy pass by the Rameshwar gate.

Punnaveram and Kotarrum gates, two of the most southern roads, passing by those entrances.

The northern frontier presents no difficulties of entrance; it is crossed by five principal roads and numberless paths in a space of twenty miles in length. The lines through which those communications pass are not generally of sufficient strength to offer any material impediment: they run through a populous and well cultivated country, nor do they offer any peculiarities that it is here necessary to notice; they will be found minutely detailed. The mountainous part of the northern boundary stretching east from Koruthe is crossed by some lesser roads, none

deserving particular description except perhaps that entering at Andrumpully. This communication (now shut,) at one time connected Mulliatoor with Aunnamullaysherry, a large town in Coimbatoor; it might without much difficulty be improved into a good bullock road, (it is now only traversed by smugglers,) the distance between the two plains measures fifty-seven and three quarter miles.

Of the ghauts above enumerated, only a very limited number are now generally frequented; indeed it may be generally said that the established communications throughout the country are few, indifferent, and reach their object by long detours. In the more western parts the rivers (whose navigation would be rendered still more beneficial by the formation of towing paths) and lakes perhaps, in some measure supersede the necessity of roads, but receding from it, communication becomes more embarrassed, and frequently even the most thickly inhabited tracts are only penetrated by narrow paths, skirted by hedges. The difficulties of traverse increase approaching the hills, the country at whose foot is very imperfectly intersected by communications, and those seen are steep, narrow, barely accessible, and almost always impracticable for cattle. To those impediments must be attributed the little general intercourse between the different parts (particularly the interior) of the country, and the timid and jealous policy of the native chiefs would appear to have been directed to their increase rather than diminution; but the period when such a system could have been useful has passed away, and the improvement or rather formation of roads (for which the nature of the soil offers every facility; indeed in many places cutting through the forest would be sufficient) seems to deserve attention; facility of transport would necessarily quicken commerce, and the increase of frontier duties might more than repay the expenditure that would be incurred. Even in the present state of the roads, the addition of bridges would be a material advantage which they now want; in the interior the chasms and vallies that intersect them are often crossed on the trunk of a tree, or a rustic bridge of canes, supported by branches that overhang the stream, affording a dangerous passage.

The natives estimate the greater distances by time, the smaller ones by sound. A Naly (something less than half an hour) may be considered as a mile and half in the level country, but in the hilly parts the estimation must be reduced by one-third. A Villypaad (or call) means about a quarter of a mile. The summons is communicated in a peculiar tone of voice, enforced by the utmost effort of the lungs, and answered

after the same manner; to the woodiness must be attributed the generality of this practice, and to the same cause is probably ascribable the practical knowledge of the compass possessed by every one, and employed upon the most trifling occasions.

Soil.—The irregularity of the soil is proportionate to the diversity of situation. That of the upper lands generally reposes on a basis of the laterite which frequently appears superficially in large masses. The more elevated parts of the hills present some variety of barrenness, producing only a coarse grass and few meagre shrubs, but the soil of their sides and bases must be considered, as supporting so luxuriant a forest; that of a large share of the mountainous tract has sufficient depth to allow of cultivation, and of this portion a considerable share has an easiness of declivity that would admit it.

The soil of the lower parts of the vallies consist generally of a brownish coloured clay of some depth, but of course subject to great varieties, sometimes a vegetable earth having a loamy mixture washed from the neighbouring uplands; often porous, permeable, and readily giving to the plough, at other times a stiff clay (particularly where those vallies expand into the wider cultivated tracts) requiring some exertion to turn it.

The soil of the coast is a fine whitish sand, with a mixture of calcareous clay as a lower stratum, combined with vegetable matter; it often (where less sandy or along the edges of the little channels that intersect the more eastern parts) exhibits congeries of roots conglutinated by sediment. To an impregnation of marine salt may perhaps be attributed the luxuriant growth of the cocoanut, which is found deteriorated as it recedes from the coast. Much of the soil of Kutanaad seems composed of alluvial depositions (occasionally slightly sandy) formed by the flooding of the rivers that flow through it; each inundation would appear to add a new but scarcely perceptible layer of soil in the shallower parts. Nearer the mouths of rivers, stakes are occasionally planted, the interstices filled with weeds and straw retain the sediment which gradually collects, thus retrieving from the lake the space that had been enclosed. The soil of the Purrumboo lands is equally diversified; its general character however is red, coarse, gravelly, and comparatively thin, often only a few inches deep and infertile, at least when contrasted to that of the vallies. The uplands during the rains display some strength of vegetation, but are comparatively arid for nearly half the

year;—no marine depositions or animal exuviæ contained in the laterite or lower strata have been observed in any instance.

On the whole the soil of Travancore cannot be called rich, although perhaps they are more indebted to it than to their agriculture; it is superficial generally, but particularly on the Purrumboo grounds, the laterite throughout forms the second stratum, and it is probably penetrated by the large trees and forests that cover so great a part of the surface. The general return given by the best arable lands does not exceed twenty fold, but rarely reaches it; the ryot seldom acknowledges beyond twelve, between which and nine, he states it to fluctuate. The crops on the Purrumboo grounds do not give more than half that amount, and the husbandman thinks himself amply repaid if his best rice lands yield three-fourths of it. It has already been shewn that a very small share is subject to cultivation; inclusively of the hilly tracts much of the waste space is probably abandoned to its natural state, as not capable of compensating the labour of tillage, but a large extent remains that might be cultivated with success.

Agriculture.—Agriculture here is equally rude as in the other parts of the peninsula, and the practice is so similar that it would be useless to enter minutely in its ordinary detail, although a few general remarks may be desirable. The principal productions are cocoanuts and rice; for raising the latter, the country possesses considerable advantages. The productive lands are mostly occupied with this grain, the culture of which engrosses in a great measure the stock and labour of the ryot; the other objects of agriculture, it will be seen, from the enumerations of productions, are comprised in a short list. Except in the southern districts where the Vellaulers (the name given to the class of Shoodras common to the other coast) are the chief farmers, the Nairs form the principal body of the cultivators, but the population generally is devoted to rural pursuits, in which their skill may perhaps be equal to that of their neighbours, but their wants are if possible fewer, and their indolence making their absolute necessities the scale of their assiduity, limits their industry to a measure, that, in other countries would scarcely obtain a subsistence. The want of capital may perhaps cramp their exertions; it at least subjects them to the imposition of the grain merchants, who advance (advances from the Sirkar are rarely given) the means of cultivation at an exorbitant interest, (often thirty per cent,) and receive the amount at harvest when the price of grain is very low.

The size of farms is various; from two to three thousand purras of seed land (equal to about two hundred and eighty-four, or four hundred and twenty-eight acres) is an estate of considerable magnitude, and which, not two in a hundred will possess. Five hundred to one thousand purras seed land, or from seventy to about a hundred and forty acres, is considered a fair possession; the lesser farms do not exceed from fifty to a hundred purras, or from seven to fourteen acres, and are often considerably smaller; indeed taking the medium as given in the Sirkar accounts of the cultivated lands, we should only have fifteen purras or about two acres, as the extent held by every farmer. Agreeably to the measurement of the cultivated lands as given by the Survey, each family of five persons would only possess about two and half acres; this implies however in every instance paddy grounds, from which in some cases a second crop may be raised, each farmer will also have a share of Purrumboo lands on which he cultivates rice, but more frequently dry grain; though their agriculture knows but a very limited variety of them, and a garden of cocoanut or arreka trees, those plantations are a valuable possession, as more certain in their produce, and giving a larger return for less labour. The greater landholder almost in every instance rather lets out his lands in minute portions, than cultivating them himself to any extent; a want of sufficient stock, but more generally an averseness to the trouble it would entail, leads him to pursue this plan. A farmer with three hundred purras of paddy land, four hundred cocoanut trees, and fifty arreka, and twelve jack trees, with vines yielding five or six toolams of pepper, will be in very easy circumstances; but scarcely twenty husbandmen in a hundred will have such property; indeed the lower classes rarely possess sufficient rice land on which to support their family; they trust however to the produce of the Purrumboo lands to make up the deficiency. Along the coast the proportion of rice ground is small, and those inhabiting that tract depend almost solely on the produce of their gardens, cocoanut trees being almost their only property. In Kutanaad and many of the interior districts rice grounds constitute the principal possession; in the more north-eastern parts the arreka trees form the chief property of the ryot. A garden containing five thousand palms, with a comparative small portion of cultivated land, is regarded as a handsome inheritance.

The stock of the ryot is indifferent; the cattle are wretched animals, nor are their numbers sufficient to compensate for their character. A very opulent farmer will possess from thirty to forty slaves, fifteen or

twenty ploughs, about forty buffaloes, and as many head of cattle, but there are very few indeed with such a large establishment; a fourth of the above may be estimated as the stock of the better class of husbandmen, while the lesser ryots who constitute by far the greatest number, will not possess even one-half of this amount:—from two to three slaves, and a similar number of ploughs are estimated as capable of tilling a hundred purras; on Poonjay lands, the labour is severer.

Amongst the better classes of farmers, except in the southern parts where the system of predial slavery does not extend, the chief agricultural labours are performed by the lower classes of Polayens. It is only in Nunjanaad that hired servants are at all common; the ordinary rates of wages are so trifling, that (as Sirkar lands are always procurable) even the poorest ranks find it more advantageous to labour on their own account, for at least a portion of the year. Three edungallies of unhusked rice, and one meal, (coin being unusual in such transactions, hire is liquidated by barter, generally grain,) is esteemed a fair hire for a day's work; on an average eight hours, this would amount to about two rupees a month; the wages of a Nair servant might perhaps reach to double that sum. In Nunjanaad where the lower classes of labourers are Parriars and Pullens, one-tenth of the gross produce of the extent cultivated by the individual is given as hire. However poor the Nair, his pride makes him unwilling to work for any one of an inferior caste; he may perhaps act as overseer to an opulent Christian farmer, but invariably smooths the concession by receiving a certain extent of land, not pay, as remuneration.

The implements of husbandry are of the usual character, so cheap or so miserable, that except the wheel, a set might be purchased for about two rupees; but though very imperfect and often occasioning additional labour, they are not always inadequate to the purpose intended; as the plough, however rude, is at least light, simple, adapted to the cattle and perhaps to the soil, as the shaves penetrating it more than a few inches is considered injurious The chukram is a more complicated machine; it is a wheel varying from four to ten feet in diameter, with spokes about nine inches in their extreme breadth, tapering as they approach the nave This set in a temporary frame is fixed in the bank of the field to be drained; it is moved agreeably to the size by from four to thirty-two people, the severity of the labour requiring a double set; it is put in motion by the pressure of the foot on the extreme ends of

the upper arms, those working it being seated on bamboo stages conveniently arranged for this purpose. This machinery is universal throughout Kutanaad and all the lands in its vicinity; it is cumbrous and susceptible of very great improvement.

Course of Husbandry.—The course of husbandry followed does not include in its practice any fixed rotation of crops, and the best lands are obliged to support often without a fallow, a constant succession of the same harvest. Nor are they at all careful to restore by manure the fertility thus dissipated; much of the lands receive none, and when bestowed, the compost is insufficient. It generally consists of leaves or leafy shrubs which are sometimes burnt, but more commonly ploughed into the field. Soil from the farmshed is but sparingly supplied; indeed in most cases but little care is taken to collect or preserve it. The fences are generally temporary, (except those of the gardens which commonly are strengthened by a bank,) and some of the Purrumboo lands where they are more permanent; the hedges are formed principally of the Kaut Ammanuck (Jatropha Curcas), Milk-hedge (Euphorbia), the Taulum or Kildara (Pandanus Odoratissimus), and Bamboo. In some of the sandy parts of the more northern districts, the Pine-apple often fills up the interstices of the fences.

The close of the monsoon is the season for the most active operations of agriculture; the ground for the cultivation of rice generally receives six to eight ploughings, and the seed damped and partly vegetating sown broad cast, except on Moondagen lands, where transplanting is the ordinary mode. Each soil and situation requires a particular kind of grain; the various species into which rice is divided, will be found enumerated; towards the close of the first month, it becomes necessary to extirpate the weeds which are most abundant on Poonjay lands; while yet young the plants are subject to a species of mildew, produced by cloudy weather or dewy nights; they are also liable to the attacks of insects, which when they appear at this early stage are destroyed, by inundating the fields for a few hours. A hut elevated above their level shelters the Polayen who protects them, from the flocks of birds that at this season hover over them, and the depredations of thieves, which, particularly throughout Kutanaad, are less easily guarded against. The more eastern districts that skirt the ghauts are exposed to still more formidable enemies, who have already forced the cultivator from the lands bordering their woody retreats, and whose constant attacks must oblige him to relinquish what he yet holds in their neighbourhood.

if those depredators (of which it has already been mentioned that the elephant is the most troublesome) be not drawn into the wilder tracts. The ryot feel greatly the want of ammunition and muskets, a supply of which is absolutely necessary to enable him to reap the fruit of his labours. The danger of malignant eyes is a more imaginary evil, but invariably provided against. A monstrous figure which it would be equally unnecessary as difficult to delineate, raised with great ceremony by the village astrologer in the midst of each cultivated space is supposed as averting the regard to secure it from their blighting effects. The crops are not liable to failure, and dearth is rarely chargeable to the climate or soil. The periods of harvest, it will have been seen, are different, varying with the nature of the situation; those reaped in September and April are the most important. The straw appears no where preserved with sufficient care, except perhaps in Nunjanaad;—in many places the ear alone is removed; in Kutanaad, the straw not bearing the expense of transport, is left in large heaps on the fields for which it serves as manure; the stubble always long and mostly covered with mud is considered useless as fodder The grain is trod out from the ear, a tedious and laborious operation; those performing it lean on a bamboo, placed horizontally and elevated about four feet. During the period of harvest, Kutanaad displays an animated scene; groups are observed every where collected, pursuing their rural labours, each caste separately, and the little canals crowded with boats variously employed in promoting the business of harvest. The women, even of the better classes, take a very large share in those toils; reaping is left almost entirely to them, as in some measure to the females of the lower orders are the previous operations of collecting the manure, transplanting, and weeding. The expenses of management are liable to considerable variety. In the neighbourhood of the lake they are higher than in the interior; it is not however easy to establish the exact amount, but the ordinary calculation would give it at one-fifth of the gross produce, viz. one-tenth on the seed, one-tenth on the labour.

Of Nunjanaad.—Lands in the southern districts upon which rice is grown, are called Nunjay. They generally bear two crops, the tanks and water-courses that irrigate them maintaining a constant moisture. The mode of husbandry in Nunjanaad differs not materially from the course of practice common in the neighbouring district of Tinnevelly. The Peeshanum is the most important crop; the seed being transplanted in September or October reaches maturity in February or March. The

Kaar crop, more precarious, less productive, is sown in March and April and reaped in August or September. The accompanying table (vide Index) enumerates the various grounds common to the agriculture of the southern parts. The Palmyra palm abounds throughout Nunjanaad, but it is only seen to any extent south of Trevandrum, north of which it becomes deteriorated. It were superfluous to enter on the history of this palm, or detail any further the system of management as regards agriculture common in the southern districts, which presents few particularities deserving note.

Of the Central and Northern Parts.—Of the narrow vallies, the cultivated lands scattered amongst the low hills and slopes occupying the space between the lakes and ghauts are to the southward termed Yaillais; to the north, Virrupu lands. They run in narrow glens each pervaded by a stream, and are from the soil, situation, and moisture, every way adapted to the cultivation of rice. The seed is sown in April or May; the harvest occurring in September, (north of Trevandrum the September crop is called Sharkull; that of January, Arkull.) After the field has been reaped, it is turned up immediately and prepared for the second, which is transplanted, the former having been broad cast. This crop is reaped in January; its increase being estimated at eight fold, one-third less than the previous one. A third crop of Yellu (or Sassanum); farinaceous roots very often succeed; they come to maturity in March, then culture is careless, cheap, but comparatively unprofitable. Moondagen lands are those occupying the borders of the lake or stagnant waters, and slightly elevated above the Poonjah grounds; they retain a considerable moisture, for two-thirds of the year are overflown a part of it, and often so inundated, as to render it necessary that the soil be collected into small heaps, on which the grain is cast. They yield one tolerable crop, but are of comparatively difficult culture, it being necessary to work their tough soil with the tomba or spade. The paddy is raised from seedlings, sown in June or July; transplanted in August or September, and reaped about the same period with the second crop of the Viruppu lands. The grain grown on those grounds is of an inferior bearded kind, and yielding one-thirty per cent of rice when removed from the husk.

Of Kutanaad.—The lands throughout this marshy space are termed Poonjay, a denomination applied on the other coast in quite a different sense. This tract having already been mentioned, it is only necessary to say that it comprises twenty-two proverties; twelve in Um-

balapooly, four in Kotiam, three in Shenganachayra, and three in Yaithumanur. The extent of fertility is here measured by the limits of the inundation to which it is annually subject, commencing in June and partly subsiding in September or October. When the labours of cultivation commence, much of this extent is under constant tillage, but as its fertility is found to diminish after a succession of crops, some share is allowed to remain fallow. The space thus left covered with water for a considerable time serves as a reservoir to the neighbouring fields. The population of Kutanaad being unequal to its cultivation, it is necessarily performed by that of the surrounding districts; ten or twelve thousand Polayens yearly repair to it. There are seen all sexes and ages crowding in boats, or sheltered by a few leaves from the sun and rain resting on banks or little elevated spots scarcely rising above the shallow lake that surrounds them. The level surface of this space is separated into divisions of various dimensions, generally from twenty to thirty acres, but the rank vegetation of grass and aquatic herbs that here spring up during the rains must be first removed. This operation, which is accomplished by scraping the bottom with a long hoe, is succeeded by passing the plough three or four times over the field, men and cattle being more than half immersed during the performance of this labour; buffaloes of course, (and their feet make nearly as much impression as the plough) are the only cattle fitted for such work. This is followed by encompassing the several areas with embankments, those of the former year having been swept away by the floods. This is a tedious and difficult undertaking, commencing by fixing a double row of strong stakes measuring about twenty feet firmly in the bottom, where they are two and three feet asunder, but inclining inward; the breadth at the top diminishes to one-third of that distance, weeds and grass occupy the interstices in each row of poles, forming thus two slender divisions, the space between which is filled with mud taken from the channel along whose course they run. In this operation, the Polayen is frequently obliged to dive under water to some depth, when having collected as much soil as with both hands can be secured on his head, he rises half enveloped in his miry load; if of shallow depth, the soil is taken up with a large wooden hoe, the wall raised with such difficulty is elevated a few inches above the level of the water, as yet nearly in most places three feet deep, but which is now reduced to about as many inches by the chukram. A couple of ploughings are given subsequent to this, and the space divided into beds and smoothed, is fitted for the seed, which

soaked in water for the last five days becomes slightly germinated, and is sown broad cast. In the vicinity of the higher grounds where less watery seedlings are transplanted, a few hot days are requisite to quicken the vegetation. This is accelerated by occasional inundations which are again repeated on the ninth or tenth day; the field remains overflown for a month when the water is drawn off for a short time and again restored, not being subsequently removed (the plant about three-fourths covered) till the crop is nearly ripe. Kutanaad yields but one crop called Madupu, reaped in the latter end of April or May. Rice is the only article sown; it yields about ten or twelve fold. This tract situated so low is liable to suffer from the vicissitudes of the weather more than most other parts, as an unexpected rise of the streams that intersect it, (which a few hours severe rain are sufficient to swell) forcing the slender embankments guarding the crops, frustrates in a moment the hopes of the farmer. The regularity of the seasons however gives here a tolerable security against such accidents.

Of the Purrumboo Lands.—The low slopes bordering the glens are called Purrumboo; but the first ascent from them when terraced into fields is termed Pullianealel. The cultivation of those lands depend solely on the annual rains, as they cannot be artificially irrigated; their crop of rice is more productive than certain; but various species of dry grains, &c. are sown on them with success. Amongst the edible roots that also forms part of their produce, the Shaimboo (Caladium Esculentum) is most common. It is also raised on the rice lands after the January crop;—it is sown in March or April; comes to maturity in October or November, and is very generally cultivated throughout the country. Indigo (sown in June and obtained in October) has in the southern districts been tried with success; the waving uplands, sandy soil, and dry climate of those parts being every way favorable to it, encourages the increase of this culture. Sugar-cane is grown, but to no great extent, on the banks of rivers and streams. There are two species of the cane differing only in point of size, both sown in February or March; but it is unnecessary to detail its culture, which differs not materially from the ordinary practice of the Eastern Provinces; the crop is not repeated till the third year. Horse gram, gingely (Sesamum Orientale,) yams and rice, form generally the subsequent rotation: two thousand canes can be planted on one purra of land, and may be averaged as yielding forty toolams of sugar, which may be valued at about six hundred chuckrams; more than one-half of which would be clear profit.

The want of capital, together with the necessity of a long fallow, would appear to prevent the extension of this culture. The article is coarse, being obtained by a more than ordinary rude and simple process. Pepper is an important article of Purrumboo produce, to whose growth the climate is particularly favorable. The vine being set in June, it yields the third year, and continues productive for the twenty following ones: the harvest occurs in January or February. During the Mussulman Government of Tinnevelly, an attempt was made to introduce the vine into that province, but without success. Its culture here is generally profitable and requires but little care or labour. The Betle vine is grown to some extent in the southern parts and in the Sharethulla district, which supplies all the neighbouring ones with this article. In the more interior tracts each garden is furnished with a few vines, which take from twelve to eighteen months in reaching maturity, and continue to yield for about double that latter period; its growth is not restricted. The Arreka nut is another very valuable article of produce; the Kummajee or Palm yielding it constitutes the riches of many of the interior districts, and is seen bordering almost all the rivers and vallies. It requires a stiff clayey soil and damp situation; the nuts ripen in October; forty branches may be the annual average number yielded by each tree, (whose produce is rated about one-sixteenth the value of that of the Cocoanut tree); they are gathered by the Elawars, who passing from one tree to another generally complete the business of collection, (in February) without the necessity of once descending. Plantains are no where so generally grown, and the cultivation might be infinitely more extended. They are planted in February, and produce in the seventh or eighth month, and grow upon the Purrumboo lands; they are often sometime succeeded by crops of grain, edible roots, and when a long fallow is considered necessary. Of all the Purrumboo productions, the Cocoanut is the most valuable. This palm, it has already been seen, occupies the sandy tract that runs along the coast; it is reared for sale as well as for its produce in the scale of appraisement; when the nut has taken root, it is valued at one bootaun, which increases to five on its leaves appearing; to twelve as they begin to unfold; to sixteen when the stem just raised above the surface of the soil bears the appearance, and occupies the space of an elephant's foot; on first flowering it is estimated at thirty bootauns, and on its spreading forty leaves and ten branches, it reaches the value of an achree (a nominal coin equal to thirty-three bootauns.) Such is the rate of valuation on the transfer of plantation quite unproductive, that

is, useful only for its stem; it is estimated at three bootauns. The produce of this palm is subject to great variation, fluctuating from three and a half rupees to less than a seventh of that sum. The various descriptions of trees might be separated into five classes; taking the mean, such data would give the annual amount derivable from one tree to be about one and one-third rupee, the value of one hundred and forty nuts at the ordinary price at which they are sold. The Cocoanut is planted in October; it requires a space of twelve feet square on the best lands; on the high grounds fifteen or even thirty. It bears after the sixth or seventh year; is productive, yielding every month for upwards of forty; irrigation is necessary during the dry season. Toddy is extracted from a considerable number of trees in each garden, but only for about six months at a time; nearly double that period will be necessary to recruit its vigour. One man manages thirty trees, each yielding daily about two quarts. It would be superfluous to enter further into the details of the garden management, which presents no novelty that could compensate for the necessary tediousness of its description. The expenses entailed in the management of a plantation are estimated at one-sixth of the value of its produce; but in most cases much of the necessary labours are performed by the children and women of the family to whom it belongs.

Cherrikul Lands.—Cherrikul is the designation given to those lands on the summit and slopes of hills that have been cleared for the cultivation. The jungle is cut in November and December, and fired in February; they seem to fertilize the soil, the ground is rudely turned up sometimes with a peg, more generally with a hoe, but only in the lower parts with the plough. On the commencement of the first rains the field is sown broad cast; it undergoes a weeding after the fortieth day, having however previously been encompassed with a strong fence to guard it against the attacks of wild animals, from whose depredations it is also protected by a Polayen, who is seen resting on the top of some neighbouring tree. The most valuable crop (Kunnypee) is always rice; it is sometimes succeeded by a second one of inferior grain. The cultivation of the same spot may be repeated for two successive years, when its exhausted fertility requires ten or twelve of fallow to restore it. The produce of the first year is often however very abundant. In cultivating the Cherrikul lands, as there is an immense extent of ground susceptible of it, the second year's tillage is not often repeated: in its operations a large share of the labour falls on the women of the hill tribes and lower

classes, who are employed in turning up the grounds, weeding, and reaping: the business of the men being almost confined to felling the timber and fencing the lands.

Tenures.—Private property inland is distinctly recognized throughout Travancore. Much of the uplands constitute individual possessions, but the right is more fully exercised in the rice grounds and gardens. The proprietary claim was originally for the greatest part vested in the Numboorees or Brahmins of Malayalim; a considerable extent however was held independently by temples, the Pagoda establishment being thus supported, and one-sixth of the lands were during the Kshetry dynasty assigned to the chief, under the term Virtee, to defray the expenses of the State; but this proportion (that which the different tenures bear to each other has not been ascertained) is now considerably increased, and by far the largest share of the lands may now be considered as belonging to the Sirkar; much of those held by the petty chieftains became public property, as they were subdued; confiscation and escheats added to this extent which was enlarged by the addition of the landed property pertaining to the temples (assumed in 1809.) A very great share of the Numboorce landed property has been and continues to be alienated. They give a great preference to Nair tenants whom they hold in (and their veneration for the Brahmin character leads them readily to submit to) an easy sort of servitude. Of the Numbooree proprietors, not one-twentieth cultivate their lands on their account. Taking the mean as given by the Sirkar register, about one-fourth of the population may be considered as holding lands under the various tenures, and something more than a third as possessing gardens. The Nairs constitute the largest body of farmers; the Christians also possess a good deal of this kind of property which they are gradually increasing, but the Lubbays in proportion to their numbers are more opulent in this particular; not one-twelfth of the Shovans (it was only within later years that they were permitted to hold them under any of the better tenures) have lands; the descendants of the Portuguese and Dutch can scarcely be said to possess any. On the whole, there is a tolerably equal division of this species of property; in the maritime districts they are subdivided into very minute shares; the exact number of those holding lands has not been ascertained, but the account of sixteen districts give a register of 123,799 persons paying land-tax, and 127,698 persons as paying the garden-tax, but it must be remarked that the same cultivator will hold both rice lands and gardens. The average rent individually paid by those holding rice lands

amounts to only seventeen Gullion fanams, and those holding gardens to only five, or, including some contingencies, those holding lands and gardens only pay to the Sirkar about twelve Gullion fanams each. It is a very general assertion that a regular system of assessment on lands was not known till later times. The Numbooree (the Brahmins of the eastern coast have no particular privilege in this instance) of Travancore who possess hereditary estates, still hold them free from any sort of taxation, (and may pass them to a Numbooree without deteriorating the tenure,) an immunity enjoyed by those of Cochin till the reign of Hyder (1765), to whom is ascribed, if not the original imposition of land-tax, at least the burthensome increase of it. The landed property of a Numbooree when transferred to a person of inferior class, becomes in every instance liable to Moopurra (about thirty per cent on the gross produce) if rice grounds; of gardens it is chargeable with from twelve to twenty per cent, and assessment being substituted in the place of personal service, no longer necessary. The Moopurra is also imposed on those Virtee lands which belong to the Prubbookamars or petty chieftains, and which during their sway (being held by a military tenure) may have been liable to some slight contribution (voluntary rather than constrained) but to no tax.

With the Brahmin's and Christian's sons and heirs, with the Nairs and almost all the lower classes (females alone transmitting legal claims,) the nephews enjoy in indolent security the certainty of inheriting the property of their uncles. A father may give his son money, but in raising this he cannot alienate his lands (the succession being strictly entailed) to the injury of his heirs; in both cases property descends to all the male heirs, but it is preserved as long as possible; entire adoption (at no very distant date burthened by a fine of twenty per cent on the whole amount of property transmitted) is freely allowed. Primogeniture claims some consideration; the eldest (with the Nairs seniority of mother conveys no claim) being generally considered as the steward of the family: division of property of course must often occur, but the union is more frequently dissolved amongst the Christians than Nairs. The property of those dying without heirs or intestate, escheats to the Sirkar, to whom belong all pastures, mountains, waters and woods. Those collecting the indigenous products of the hills, were subject to a demand of one-sixth of the quantity obtained: this has been modified into a small transit duty on the most valuable articles. The claim to wild animals taken alive (except elephants) or if killed, to the skin, tusks, or claws,

has been given up: as also that to all cows with three or five teats, and vicious bulls. The title to hidden treasure, unclaimed property, ships wrecked, and their cargoes, might be waived without occasioning much loss.

The terms* on which lands are retained are sufficiently perplexed. They vary in several districts, and are so distinguished that a single husbandman holds his possessions, both rice grounds and gardens by several different tenures Junmum, the hereditary estate of Numbooree, is thus termed, the possessor being called Junmee, a title only given to Numboorees; (if belonging to a Maudumbeemar it is termed Thonnada.) When this estate is permanently transferred, the purchaser assumes the denomination of Junmee Coandamoal; the holder of such property can sell, devise, &c., but evinces great reluctance permanently to alienate it. The transfer of his patrimony is in the first instance almost always of a temporary nature, and however deep he may mortgage his property, he always retains the feelings of possession, and character of proprietor. The interest of the sum advanced sometimes so completely absorbs the rent, as to leave the superior landlord merely a nominal title, but the tenant is nevertheless obliged to do a sort of homage for the lands, and a hundred plantain leaves, or some such trifle is periodically offered as an acknowledgment of the Junmee's sovereignty. The landed property that belonged and what yet belongs to private temples is termed Davassum Brummasum, and is the denomination of the Numbooree lands. In the transfer of grounds, the lessee deposits a sum, the interest of which is deducted from the pautom or rent, which is estimated of course from the character of the lands whose value is decided by arbitration; the surplus (or Mitchawarum) is delivered to the landlord. The rate of interest varies with the tenure, successively diminishing as it approaches to permanency. It differs also with locality; to the south it is much more favorable to the tenant than in the northern parts. Gardens are transferred or leased out after the same manner, for a capital whose interest (on the temporary tenures it is calculated at about five per cent) shall cover the rent of it; the person holding the land is in most cases answerable for the discharge of the public dues. Utteepair is that instrument which gives over in full and permanent right the land of a proprietor to another person; in the purchase of this tenure the interest

* When cultivating Sirkar waste lands they are free from assessment for the first four years, and only slightly taxed for the next two.

(which is calculated at the lowest rate) of the sum paid exactly discharges the rent so as to leave no surplus. The consideration given is not stated; in the execution of the deed some ceremony is observed, particularly that of giving flowers (the Tulasee, Ocimum sanctissimum) and water, the type of final transfer. Narepullasha is quite similar to the above, with the exception that on the failure of heirs the property reverts to the Junmee, whose name is retained in the deed; this tenure, besides the usual demands of Moopurra and Suttacoolley is liable to an additional trifling tax on every hundred purra-cundums. The Utteepair tenure is not very common, at least by no means so general as the Kaunum, which differs from the preceding in being a redeemable tenure; the interest on the sum advanced is double that demanded in the foregoing instance; in most cases of Kaunum the amount deposited is so large, that its interest* is equivalent to nearly the whole of the rent, leaving the proprietor but a trifling Mitchawarum to receive. Should however the tenant neglect to pay the surplus, when the amount thus withheld has reached one thousand purras, they are charged at so many fanams, and the debt if left to accumulate eventually absorbs the sum for which the lands were mortgaged or must be received, should the proprietor wish to redeem them in part payment of it, but the tenant it will be believed rarely exposes himself to so severe (the grain being rated at double its value) a penalty. The right of resumption not being very generally exercised, the lands held in Kaunum have nearly the value of Junmum property, and the same tenants in most instances continuing for generations to possess them, regard estates thus held quite in the light of hereditary possessions. A very considerable part of the private landed property amongst the Nairs and inferior ranks is retained by this tenure; on the revocation of the Kaunum deed the proprietor must reimburse the full amount of all imprisonments, and the value of houses, trees, &c., that may have been erected or planted on the estate; the appraisement is made by the principal men of the village. On the succession of a new proprietor, the lessee becomes chargeable with a fine of twenty per cent on the amount originally deposited. There are some modifications of the Kaunum tenure by which this claim is confined to only a certain portion of the capital advanced; should it suit the convenience of the tenant to transfer his rights to another person, a similar proportion of one-fifth termed Satcheepanum must be paid to the supe-

† Ordinary interest of money twelve per cent.

rior landlord; some trifling fees become due on the signature of the deed, and if accidentally lost, a new one is only obtainable at the expense of the Satcheepanum; all Kaunum lands pay the Moopurra* and Suttacoolley.† Numerous estates are held of the Sirkar on a tenure termed Pundara, Kaunum, Pautom, differing in few particulars from the above; the Sirkar in this instance is the proprietor, and leaves its lands on the same tenure as the private Junmee. Punniem means merely pledge, lands being given in security for any sum of money that may be deposited. This tenure is, of course, of a still more temporary nature than the preceding one, but the interest on the loan being greater than in Kaunum, renders this a very profitable tenure, nor is it so precarious as it might seem, the same necessity that obliged the mortgage generally long protracting its repayment. Pundara, Virrum, Pautom, is the simple lease of Sirkar lands which may be held for a stipulated time, given over from one tenant to another, at the pleasure or by the consent of the Sirkar. Ryots holding a part of their property on easy tenures are sometimes obliged to rent unoccupied Sirkar lands, which at other times when favorably situated are leased to those offering the highest rent; a considerable portion of the rice lands throughout the country are held on Pundara, Virrum, Pautom. The assessment varies agreeably to the character of the soil, from two to five Pautoms or Purras each purracundum, to which if the Suttacoolley be added the amount paid by the holder will approach to nearly sixty per cent of the gross produce; the Junmee letting his lands on this tenure is satisfied with about one-sixth loss. Pundara, Cunda, Krishee, are Sirkar lands in Kutanaad, managed by the public servants, cultivated on the Government account, or let out on the condition of receiving the rent in kind. In this case the produce is shared between the Sirkar and the ryot, who delivers the grain at some of the numerous Nellpurrays‡ scattered over this tract. Virtee lands are those which in former times were held on personal service, military or servile, by all classes, and burthened only with some slight quit-rent or stipulation, as that of supplying some Ootuperray with a certain quantity of fruit, leaves, &c. Many of the Virtee tenures or the service they required, have from the changes the Government

* Moopurra is thirty per cent. on the gross produce.

† A tax on every purra assessed on private landed property, each purra pays one chuckram. On Sirkar lands half that amount.

‡ There are seventeen such granaries.

has undergone in later times, become now nearly obsolete or partially required and in many instances, as that of military service, fallen into complete disuse; they were known under various terms. Uddimah were lands granted by Rajahs or petty Chiefs generally to their domestics. Teeruvuleum differed, but not materially from the above; the denomination was more particularly applied to lands held by women. Vullia and Vunjee Virtee, lands retained by boatmen. Colail Virtee those held by musicians: Virtee were lands granted to Toku, Vaudy, Purrysha, Soldiers, Artillery men, Fencers. Those conferred on the families of individuals killed in war, were called Shawatu Virtee, Minlacurrahs, Sharemunnacurrahs, and other village or district officers also held Virtee possessions. Some of those lands have reverted to the Sirkar; some are still held by the descendants of the original grantees, and are in most cases only charged with Moopurra and Suttacoolley. Porayeddums or gardens are held much on the same terms as rice lands. When private property purchased from a Junmee, they are charged with the tax called Yettail Unu, or about thirteen per cent, if within the limits of the petty States subdued since 1746. This demand is slightly increased, but on the whole, plantations when individual property must be considered as subject to a very moderate assessment; indeed that levied on them when they belong to the Sirkar, is comparatively light. It is fixed according to the species of the trees the garden may contain; those producing the Cocoanut pay four, three and two chuckrams, agreeably to the quality, but to this must be added the Kuttatengu and a few more trifling charges. Each Arreka palm pays half a chuckram, which bears a very small proportion to its produce. The Jack holds a place in every Porayeddum; it is chiefly charged at four chuckrams. The Corypha and Borassus are assessed after a similar manner, and the garden is subject to a moderate quit rent. The plantation of the Cocoanut, Arreka, &c., undergo a duodecennial valuation; that on each garden is made to secure the fidelity of the estimator by the principal ryots of some neighbouring village. The number and character of the trees being ascertained after a minute scrutiny, the demand is fixed accordingly and continues invariable for the next twelve years; this is called Kund-elt. Rice lands are not subject to any such revaluation, their value not being liable to vary. The assessment on land is levied of course agreeable to the character of the soil, but it is not always so uniform in its operation, as principal. The articles sown causes no increase in the demand:—a judicious system, as not confining

the choice of the ryot. Cherrikul lands are liable to a demand of one-fifth of the gross produce; whatever grain may be sown when private property the Sirkar and Junmee each receive one-tenth. This being a precarious culture, the amount payable is determined by estimating the value of the crop when ripe.

VALUE OF LAND.—The value of land is regulated by the quality of the soil; a purra-cundum of medium fertility may be stated as giving a return of twelve fold; such ground would be rated at four pautom per purra, which would amount to thirty-two purras the (eight purras being equal to an) acre. The interest allowed for a hundred bootauns is one and half purras grain; it would consequently require the interest of a capital of two thousand five hundred and sixty bootauns to cover such a rent; this would amount to about fifteen pounds an acre, and such perhaps may be the average price; it is however liable to great variety. Valuing the purra at five chuckrams, the above sum would be about twenty-four years purchase. The Kaunum tenure is obtained for about half this amount and is much preferred as acquired on easier terms, and, though resumable, almost as permanent.

PROFITS OF AGRICULTURE.—It would require a very minute enquiry to speak decidedly as to the profits of cultivation as regards rice lands; to those holding them on the better tenures they are a more valuable possession than in the adjoining countries. The Junmee when he lets out his lands may be considered as in most instances enjoying a very considerable share of their produce; that of the cultivator of Virrumpautom lands held of a Junmee or the Sirkar, after deducting the rent and expenses of agriculture, is generally very small indeed, although the Government share of the actual produce must be regarded as exceedingly moderate. In taking the data as given in the accounts of sixteen districts, and supposing the medium increase to be eight fold, we shall have on the average one-seventh of the produce of rice lands as the Sirkar demand.* The profit on gardens is much higher supposing each tree to occupy a superficies of four hundred and eighty-four square feet, or ninety to an acre; its produce moderately estimated will be about fifteen times greater than that of an acre of rice land retained on a favorable tenure; sixty or seventy per cent of the gross produce will

* The number of purras sown are given, as also is the amount of the Sirkar pautom; to this must be added the Suttacoolley. This data gives the above result.

remain with the holder; if on Virrumpautom, about twenty per cent may be the ordinary share.

The rents are collected after the Ryotwar, or at least that system which descends to an engagement with each individual cultivator. The possessions of every ryot are registered in the utmost minutiæ;* he retains a deed describing them and which fixes the amount of the public dues he has to discharge; he is aware of the principles that regulate the demand and knows the exact extent of it. The assessment is paid in twenty successive instalments; when not discharged the defaulter is seized, or his property attached by the Police. Should there be any hesitation in admitting the claim, it is referred to the next Zillah Court. The arrears are realized by the sale of the property.

Cattle.—It has already been mentioned that the country is more mountainous than pastural, yet the domestic cattle are less scanty in number than wretched in appearance, at least for a part of the year, when a scorched and scanty herbage affords them subsistence; they get little else but grass, as the consideration which the cow enjoys† tends in no measure generally to improve the condition of it, or its species. The black cattle, like most of the animals of the country, are diminutive: indeed the climate would appear unfavorable to the better kind of the other coast. There are no superfluous animals; those found are kept only for the purpose of promoting the labours of agriculture, for which they almost seem insufficient; and are entirely so, for draught or any military purpose: they afford however good meat and are singularly cheap, the value of an ox not exceeding from two to four rupees, but no great number are obtainable, as none are bred for slaughter :‡ when sold it is generally because they are unfit, from obstinacy of temper, for agricultural purposes. Buffaloes are more than proportionally numerous, and being bulky and powerful constitute the chief support of rural labours.

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* The Doyacut Cunaku; the accounts known under this name contain a register of the whole cultivable lands of the country, besides other particulars connected with its statistics. A complete copy of this interesting document could not be obtained.

† At each Mundatawaddakul the cows belonging to the town are fed every evening with grass cut at the Sirkar expense. This is termed Dhurma Pillu.

‡ Death was formerly denounced as the punishment of cow-killing, but the laws for the protection of this animal have become nearly obsolete.

They are consigned to the care of the Polayens, who in some instance alone use their milk. The climate and localities of the country suit their amphibious disposition that delights in the shallower parts of the lake in which they are seen almost wholly immersed browsing on its rushy grass. The buffaloes differ in no particular from those of the other coast; its numbers and those of the black cattle might be considerably enlarged (the breed of the latter perhaps improved) as there is still a large extent of pasturage unoccupied: indeed the cattle are rarely driven beyond the limits of the village; the harvest being reaped (and it has already been mentioned that in many places the spike along is removed) the arable lands are thrown open to them where they are left to consume the long stubble, and for some months subsequent to the crops being reaped are penned in the fields on which they graze; at other times they are confined during the night at the farmstead, often under the same roof with the farmer. The hill people breed no cattle, but this must be accounted for from the number of wild animals to whom they would be exposed, not to any want of pasturage. Goats are in tolerable numbers, but there is great room for their increase. Sheep do not thrive, and horses are never observed; indeed the Nairs seem almost unacquainted with the animal which is quite an exotic here. Swine are the only animals bred for slaughter, nor are they very abundant; the better class of Shudras make a distinction between the flesh of the domesticated and the wild hog, partaking only of that of the latter. This animal is exclusively reared by the Christians, whose houses he is seen entering with all the familiarity of one of the family. The dog is the same ugly faithful animal usually met with, and is often dangerous; rapacity would shew he is equally miserable. The poultry is of the ordinary species, but somewhat more diminutive and not bred in any quantity, nor is there any great variety of birds in a wild state; some of the smaller ones have an unequalled beauty of plumage. The bittern, stork, pelican, teal, and several species of aquatic birds of great stature are common, but the country is not remarkable for its game, in this particular, nor are the animals of the chase observed in those numbers that might be expected, and such as do exist, scarcely quit their woody retreats, whose difficulty of access secures them from pursuit. It will not be necessary minutely to enumerate the different wild animals that rove through the forests, as they are common to the other parts of the peninsula. There are all varieties of the feline and antelope species; amongst the latter the

saumber (resembling the elk) predominates. Amongst the former is the royal tiger, panther or ounce, and tiger-cat, but it is from the voracity of the first that both man and cattle chiefly suffer. Immense herds of the bison (quite similar to the urus) are met in the remoter parts, but they do not venture beyond the shelter of their woods. It is to be regretted that the elephant, whose numbers are here greater (increased and increasing) than in any part of the peninsula, does not confine himself to a similar limit. These animals are seen throughout all the mountainous tracts and in the thinly inhabited parts, but they generally occupy little flashy dingles from which issuing into the cultivated districts they frustrate the hopes of the ryot by wasting his fields, and mischievously destructive, ruin more than they consume. They are taken in pits (a reward is given for their capture) and domesticated; are particularly useful in the Sunjacem or timber department, but the adoption of any plan that should more effectually reduce their numbers would confer an important benefit. The chen-nai (wild dog) is common in the wilder parts, where they are often seen in packs hunting the antelope. Large flocks of ibex are occasionally met with. The wild boar, hog, deer, porcupine, armadillo and iguana are very common, as are many species of the monkey tribe, which nearer the foot of the hills are found excessively destructive to every kind of fruit. Shengum (or sphinx-faced) is one of their uncommon varieties, and almost peculiar to Travancore; it is small, short-tailed, and might perhaps be imagined to bear a resemblance to the fabulous animal from whom it is named. The flying lizard is often seen; thin membranes along its sides form wings; its flight never extends beyond some neighbouring tree; its back is striped with a great variety of brilliant colours. Of the amphibious animals, the alligator is the most conspicuous and exceedingly numerous, every where infesting the banks of the lake, and little canals connected with it. They are divided into two species, large and small, and are marked by some characteristics entirely peculiar to themselves. The otter also is an inhabitant of those waters. The reptile species are of the usual kind; there is every possible variety of the snake, from the little golden one that lies concealed within the folds of the kuldara flower, to the immense rock snake (boa) found in the wilder parts. Diversities of it have been observed, and its exuviæ frequently seen would indicate it to be of a great magnitude. Enumeration gives the number of black cattle equal to two hundred and ninety-one thousand three hundred and seventy-

seven; that of buffaloes at ninety-one thousand four hundred and five, the total giving on an average fifty-seven to the square mile, which will be increased to eighty-eight if we deduct the hilly extent. The amount of stock might be increased, although it is at present greater than in some European countries, allowing something more than one-fourth of an animal to each person.

PRODUCTIONS.—Travancore can scarcely be said to have any products (either of its soil or industry) peculiar to itself, and those common to it are not remarkably abundant or valuable, nor is the taste of the people, satisfied with their limited variety, much calculated to improve or diversify them. The productions so much resemble those of the other parts of the coast that the subject will require but a brief mention; with but few exceptions every produce of the soil is appropriated to food, and the principal part of the arable lands occupied by grain, of which rice, the chief product of the country, is the most important; sufficient of this article is raised to answer its own consumption. Kutanaad which furnishes so great a share of it, supplies many of the northern and southern districts with this article, which is never applied to any other purpose than that of food. The area of the rice lands, as given by the Survey, would amount to four hundred and seventy-four thousand two hundred and forty acres, and the Sirkar register of them when compared with the measurement, has a very tolerable coincidence. In the vicinity of extensive grain lands, and immediately subsequent to the several harvests, the necessities of the lower classes obliging them early to dispose of it. Rice is sometimes sold at sixty eddungallies for the rupee, and perhaps fifty may be the medium at which it sells in the neighbourhood of the large towns. Its price fluctuates from fifteen to thirty per cent cheaper than on the eastern coast; the Sirkar commutation amounts to about seventy purras (unhusked) the rupee. The other grains are of inferior value, and infinitely less abundant; they are those common (but not here grown to the like extent) throughout the outer coast. Raggy, shaumay, (Panicum miliaceum), thennay, (Panicum staticum), horse gram, (but not sufficient to prevent the necessity of importation.) Oolundoo (Phaseolus mungo), dholl, green gram, sholum, (Holcus saccaratus) thrives in Nunjanaad. The gingely (Sesamum) and ammanukka (Ricinus communis) are cultivated for their oils. Superadded to those and that of the cocoanut, vegetable oils are also extracted from the fruits and kernels of several trees and shrubs, but particularly the pinnay (Calophyllum inophyllum)

cultivated for this purpose in the southern parts. The sugar-cane is raised to some extent, but its culture might be greatly increased, and it is singular that it does not more frequently occupy the attention of the farmer as it is much more profitable than rice, and only liable to the same assessment: it finds a ready sale at all the temples. The yam, of which there are great varieties, and other farinaceous roots, cucumbers, guavas, garden-stuffs, potherbs, and indeed almost every esculent vegetable grow here with considerable luxuriance. There are but few fruits to enumerate: the jack is the most common; the mango is also seen in abundance; the lime, citron, pumplemoose and orange, are less plentiful, but if the fruit produce is limited, it is to be ascribed more to the indifference of the people to their culture, rather than any inaptness of the soil. They have but few condiments; the khaundary pepper (a dwarfy species of the capsicum frutescens,) serves principally for this purpose. The mooringakai (Hyperanthera moringa) is amongst the best culinary vegetables here. The climate is particularly favorable to the plantain, of which there are several sorts, differing in flavour and size; the liberality of nature has tempted the industry of the people to enlarge its cultivation as also that of the cocoanut; this palm so variously and extensively useful constitutes the chief riches of the maritime districts, and in Travancore may be considered almost as much the staff of life as rice. This palm together with the arreka and borassus, is more at home here than in any other parts of the peninsula; the same inducement that leads to the extension of those plantations should also excite to increase those of the jack and mango that thrive with equal success. The borassus, it has been seen, is confined to the most southern parts; its root, after the sixth month, dryed, is made into tolerable flour; the fruit is of but little importance; a coarse sugar is made from it; the tree itself is cheaply valued for the spirit it yields. The corypha is chiefly observed in the northern parts, where it grows with singular luxuriance. The arreka is a more general production; its nut always meets a ready sale in the country; it is used raw, but it is exported in a prepared state. Actual enumeration gives eight millions five hundred and eighteen thousand three hundred and fifty-eight, as the number of cocoanut trees scattered through five hundred and seven thousand and seventy-five gardens; two millions four hundred and eighty-four thousand four hundred and fifty-six palmyra or borassus; eight millions five hundred and thirty thousand nine hundred and forty-four of the arreka; and one million one hundred and forty thousand two

hundred and twenty-four pellau or trees producing the jack. The plantations are irregularly strewn over a space occupying upwards of three hundred thousand acres. Pepper (the Sirkar receives all that grow in the lesser states) is another valuable article of garden produce. There are no regular plantations of it, but it is seen in all the porayeddums where the vines enumerated at five millions one hundred and ninety-four thousand two hundred and thirty-five, are observed festooning with their deep foliage the larger trees in them. The growth of pepper is as much encouraged as imposed as an obligation; it sells at nearly one hundred per cent; its original purchase although a tolerable liberal price is paid to the ryot, at least he is infinitely more fairly dealt with than used to be the case in this particular; the average produce may be about four thousand candies, but the quantity is annually increasing. The principal hill productions are cardamoms, honey, (the largest combs are seen suspended from the majestic cotton tree, often seventy and eighty feet high,) wax, ivory, ginger, saffron or turmeric, vassumboo, (Acorus calamus,) dammer or coonjelli, coomburruck or lack, some odoriferous gums, mutteepaul, or gum of the Ailanthus Malabaricus, the punachekai, an exudation from the Embryopteris glutinifera, cassia lignea or wild cinnamon, cocculus indicus, a few aromatic roots and grasses, lemon and some saponaceous leaves, but the bark of the ginger is most used as giving the greatest efficacy to ablution and plants. Arrowroot, of which there are two kinds, the red and white: the latter is most prized. The olive and nutmeg are also seen in a wild state. The auggilcuttay, a fragrant wood mistaken for a species of the sandal, is common in the jungles; the sandal itself is rarely met with in the country, never in a wild state. The list of simples and drugs are numerous; amongst them are the alpam root (Bragantia Wallichii) which is said to be an antidote to poison. The senna is not unknown, cassia fistula used in bilious complaints. Umana, (Datura fastuosa,) a powerful narcotic; punicur, a species of balsam, but it will be unnecessary to pursue the enumeration any further; their virtues, always apocryphal, are sometimes quite imaginary. The value of the arnotta (Bixa orellana) is less suspicious; the shrub producing this fine dye so valuable in the manufactures in Europe, (it is imported there from the West Indies) grows wild. The above is an imperfect list of the indigenous productions, but the subject is sufficiently interesting to deserve a minute scientific investigation. Of the timber found in the forests, an account has already been given. The chief productions are in a great measure compris-

ed in a vegetable catalogue; those of the mineral kind are exceedingly limited. Laterite is the common stone particularly throughout the western parts; coarse granite is seen on the hills; some lime-stone in the southern districts where molybdana and tûfa (on the coast) are also observable. Iron is found in no great quantity; most of the rivers however deposit it in a sandy ore, but too poor to pay the expense of working. That the rocks are impregnated with it is seen from their occasional effects on the needle. Some fine specimens of copper have been seen, though it is not known from whence they were obtained, but there is no reason to suppose that this or any other metal exists here to any extent. A substance resembling though not coal (it is like chared wood) is found at Wurrkulla, where also is observable a bituminous matter similar to dammer which readily ignites; it is collected by the poorer classes and sold as incense. Alum has been observed in a dull coloured laminated clay found in this vicinity, and iron sulphate of green vitriol is extracted from a dark earthy matter procured in the same place. In fact the tract immediately in the vicinity of Wurrkulla contains probably the chief mineral productions of the country. This place has already been described as a series of low hills bordering the sea; the superficies, a coarse rock reposes on several successive stratas of black, blue, and dark-greyish laminated earth which are found to contain those several mineral and fossil substances. A small stream is seen issuing from the foot of those heights; its waters have a taste slightly sulphureous, (there are no other springs tainted with mineral solutions) but they are more celebrated for their sanctity than medicinal virtues. Precious stones are scarcely ever met with, although numerous pebbles of inferior value are frequently found, and many are thrown up by the sea along the shore in the vicinity of Quilon. Zoophytes, sponge, fuci, are found on the coast; but of the marine productions no very minute account can be given. The lower classes residing in the vicinity of the sea chiefly employ themselves in fishing, and (more particularly in the southern parts) their success would argue those coasts to be frequented by a considerable abundance and variety of fish. The observations made on the animal productions will shew the nature and amount of the pastoral wealth.

Capacity.—The capacity of the country in proportion to its dimensions, so large a share being mountainous, is comparatively small; but its climate is particularly favourable to vegetable life, and though the soil is by no means remarkable for its fecundity, yet the variety of its

spontaneous productions encourages the belief that those of its agriculture might be more diversified than they now are, and the number of its articles are still less susceptible of increase, than the extent of its cultivation is capable of enlargement; there is yet a wide area adapted to raising rice still unoccupied. The productive space of Kutanaad which even now evinces symptoms of successful industry, might be increased by forming permanent dykes that should, if not check, at least direct the current of the waters that flow through it, so as to render them harmless; many of the streams intersecting this tract are often much higher than the level of the fields on their borders. The culture of sugar-cane and bulbous, tuberous, and farinaceous roots, particularly the shaymboo, more nutritious in proportion to the extent they occupy, than any other vegetable productions, might be enlarged; the higher grounds are greatly neglected; much of them are fit for the purposes of tillage, and in many places they seem suited to the culture of wheat. Coffee has been tried, and the aptness of the soil for this production encourages its increase. The culture of tobacco has been abandoned; it was carried on to some extent on the Sirkar account; the reason perhaps it failed or rather was found too expensive. In the southern districts both cotton and indigo might be introduced with advantage. The salt made in the country is only equal to three months consumption, and it may be a doubt whether its manufacture could be extended with any great advantage; the localities of the coast do not offer much encouragement for its extension; few parts of the lake afford brine of sufficient strength, added to which there are still fewer classes of the people accustomed to the kind of labour it requires.

Manufactures.—There is more natural than artificial wealth; the habits of the people are however nearly on a level with their manufactures, in which their supineness will not allow them to make any improvement, though possessing none displaying either industry or taste; as to the ordinary arts of life, the better classes at least are on an equality with their neighbours; coarse long cloths, also kundanjees (a species of cloth worn by women), moondoos, comanums, &c., are manufactured at Kotar, Vaulrampoor, Pundalum, Sheriankeel, and some other places though to a lesser extent, but those fabrics are generally consumed in the vicinity of the towns in which they are made, and are calculated by their dimensions, texture, and pattern, only for the wear of the natives. At Kotar and Quilon a coarse gunny is manufactured from the Kaivaynar, (I. sora corylifolia.) Umbrellas formed from the leaf of

the Koda-pana (Corypha) are in great repute, and a variety of mats and wicker-work are very neatly made by the lower classes. The pottery is of the ordinary, coarse and useful kind; the produce of the cocoanut assumes an incredible number of forms; spirits, cordage, (ropes are also made from the fibrous bark of trees and rushes) and coarse sugar, are the most valuable. The cane yields the finer kind. Their carpentry is excellent, and to the few arts in which they display any dexterity or skill, may be added that of working metals, particularly brass; with some few exceptions the usual rude or grotesque taste is displayed in every thing connected with the finer arts. Some of the Brahmins occasionally amuse their leisure or indolence in drawing or carving in ivory, but have no merit either as painters or sculptors. The mechanic arts are left solely to the inferior classes, and it will be observed how very large a comparative share of the population is ranked as following them, but of those the much greater portion derive their chief subsistence from agricultural pursuits; the exercise of the particular vocations being often regarded as furnishing only a subsidiary source.

Commerce.—It would appear that the earliest commerce of Europe with India was confined to the south-western coast, (Kotar, &c., was not unknown to the Romans) but no vestige of that then enjoyed by the more southern sea-port towns now remain. Allapoollay, which has been mentioned as the seat of an active trade, has risen on the decay of Cochin; the length of the maritime shore, though it may render Travancore more accessible to commerce, offers no harbour that could protect or promote it; but the interior, it will have been seen, presents every facility to domestic traffic. It is carried on chiefly through the medium of periodical markets, but conducted only with the cheapest and coarsest commodities; amongst the lower classes often by way of barter, grain being the medium of exchange. The bazaars (where only and in the larger towns there is a market for the commodities sold at them) situated on the banks of some rivers, or on the borders of the lake, whose shores on those occasions are crowded with boats, present a busy scene. The produce of the surrounding country furnishes the principal articles procurable at those bazaars; to the rural productions of every kind (rice and various produce of the cocoanut tree are the most conspicuous) may be added fish; a little paltry cloth, and coarse household furniture, but it is a petty traffic, the gain of it being often less than the value of the time consumed in it. The languid habits of the higher orders, except the

potter, whose love of gain suspends other feelings, throws the trade into the hands of Lubbees, Konkanies, Vauniens, Christians and Vellaula Chetties, who are chiefly engaged in that connected with the provinces of Tinnevelly, Madura and Coimbatoor, from whence is imported cloth of all description; silk, dungary, (a coarse kind of cloth) tobacco and iron, for which necessary article Travancore is almost indebted to its neighbours: a few cattle, a little cotton, some drugs and condiments of various kinds. The export trade consists almost entirely of natural products, cocoanuts and oil, salt-fish, and rice. South Malabar is supplied with a considerable quantity, and suparee is the chief article given in return. Salt is imported from Malabar and Ramnad; tobacco from Ceylon, (about two thousand candies annually) and Tinnevelly. To the above may be added a little cotton from Bombay, and China goods to a very limited extent. Pepper, cocoanuts, teak, (of which it exports more than Malabar and Canara,) some unwrought timber, cardamoms, and some other hill produce are the only ones adapted to foreign trade, and, except the suparee, of most value in commercial exchange; on the whole, it cannot be said to have any trade particularly belonging to itself, and as regards the body of the people presents no avenue to European commerce: perhaps however its domestic trade might be extended, although it must be observed that the desires and wants of the people are still more limited, if possible, than those of other natives, and with very few exceptions, they supply themselves from their own sources; they have but little inclination to imitate our manners, nor a taste agreeable to our productions. In the interior there is no more vestige of European articles, than if foreign commerce had never visited their shores; but their poverty more than their prejudice would prevent its introduction, were its object more suited to their habits; indeed it may be said that the means even of the better classes would surely reach the most ordinary articles of European manufacture.

The towns where periodical fairs are held have already been incidentally noticed. The following are amongst the remarkable: Purraur, Muauttupully, Yeddupully, Vuddiaar, Chunganacherry, Shautancottay, Vullia, Nelloor, Oomanoor, Vaulrampoor, Quilon, Trevandrum, Neyattencurray, Shaulatapett, Tukkalay. To the above list numerous others of minor consideration might be added, but the enumeration is unnecessary.

Of Weights and Measures.—The system, if indeed there ever was any here of weights and measures, appears always to have been very

imperfect. A more regular one has lately been established, and those now used at the several chowkies, &c., are regulated by a fixed standard. The following tables will shew most of the weights and measures in ordinary use :—

WEIGHTS.

10 Gold Fanams	=	1 Cullinjee.
26 Cullinjees		1 Pullum.
5½ Pullums		1 Rautel.
18 Rautels or 99 Pullums *(a)*		1 Toolaum.

THE WEIGHTS USED AT QUILON.			GRAIN MEASURE IN NUNJANAAD.		
3 Pullums	=	1 Seer.	360 Grains of Paddy	=	1 Chowdie.
2 Seers		1 Pound.	5 Chowdies		1 Olluck.
20 Pounds		1 Toolaum.	8 Ollucks		1 Puddy.
28 Pounds		1 Kutcha Maund. *(b)*	8 Puddies		1 Marcal.
			21 Marcals		1 Kotay.

LIQUID MEASURE.			GRAIN MEASURE.		
4 Thodums	=	1 Nauley.			*(e)*
4 Nauleys		1 Eddungully.	4 Nauleys	=	1 Eddungully.
10 Eddungullies		1 Poray.	10 Eddungullies		1 Poray.
12 Do.		1 Shodany. *(c)*	20 Porays		1 Wurray.
5 Shodanies		1 Codum. *(d)*			

LAND MEASURE.—Poray, in the northern and central parts is the universal term used in land measure, particularly as refers to the low land on which rice is grown. The purrumboo grounds that border the

(a) Sometimes 100 Pullums.

(b) 30 Pounds equal to a Pucka maund.

(c) This measure is subject to great varieties, varying from 3 to 12 Eddungullies.

(d) Or a large pot full.

(e) This means the Moodray, or stamped Eddungully. In the sale of grain, the ryot have two other kinds of Eddungullies, termed Ullaveny and Culloocauder of small measurement.

glens are also estimated by porays, but are more commonly called moories, meaning the divisions into which they are formed by hedges; thus in stating the extent of his property, a ryot would say he possessed so many poray-cundums, (rice lands) so many moories, purrumboo fields on low slopes, so many cocoanut trees, &c. The poray is understood generally as the space upon which ten eddungallies of seed can be sown, but the grain lands never having undergone measurement, the area implied under this term is as much diversified in point of extent, as the seed is in quantity, it being influenced by the character of the soil: from various measurements it would appear that the poray of the poonjay lands is smaller than that of the vallies or virrupu lands; the former may be taken at one-eleventh of an area; the latter is about one-seventh; but perhaps we shall not be wrong in estimating the general area of the poray at one-eighth of an* acre.† The uncertainty of land measurement might perhaps be received as a proof of the little value of this kind of property, but the inference in this instance would be incorrect. The area being ascertained by estimation, is arbitrary, perhaps often unjust; but the measurement it may generally be considered, is in favor of the ryot. A more regular system might be more advantageous; but the attempt might possibly create alarm. A measurement was begun in Pundalum,‡ but the natives did not seem to relish the innovation. The land measure in Nunjanaad is termed kotay; it fluctuates in extent with the varieties of the soil: on the lands

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* The average of fifteen different measurements gives the Poray at 5,739 feet.

Do.	sixteen	do.	do.	at Peerawum	5,475 do.
Do.	one	do.	do.	at Kulloorpaura	5,496 do.
Do.	thirteen	do.	do.	at Yeddapully	3,596 do.
			do.	in Pundagum gives	3,802 do.
In the same District along the borders of the Lake					3,328 do.
The average measurement at Purraur					4,224 do.

† The amount of cultivated lands in seventeen Districts, as given by the survey, would amount to 190,720 supposing the acre to be equal to 8 Purras; the registered lands would give 200,863 acres, being a difference of only one-twentieth.

‡ The following are the measures there used:—

1 Veeraycole 5'94 square feet.
4 do. 1 Dinnu = 95'06 square feet.
8 do. 2 do. = 1 Eddungully Cundum 380 square feet.
80 do. 20 do. = 10 do. do. 1 Poray-cundum = 3,802 feet.

bordering the vallies the kotay is equivalent to one and half acre; on the waving uplands occupied by palmyra trees, it expands to three and three quarter acres; on low paddy lands its superficies measures one and three quarter acres; when the term is applied to those lands on which salt is made, it means an acre of two and one-eighth acres.

Coins.—Coins current throughout Travancore are of small value; the largest is the gold Ananda Rai Panam. The Cullian, also gold, now only seen in the southern parts, is in a great measure a nominal coin; it is however much used in calculation, and is that in which the Sirkar revenue accounts are kept. The Chuckram is silver. The copper (coins chiefly struck in England) are of various value. The Rashee worth ten Chuckrams, and Kutcha Rupee (quarter of a Pagoda) are nominal coins, but commonly used in accounts. In Cochin, the coins are somewhat different; there are several kinds of copper ones; the Raes, the smallest of them is a nominal coin; the Bootaun is silver, fifty per cent greater in value than the Chuckram. The Vir-Rai is a gold coin of the same value as the Ananda Rai Panam; the device only is different. The following are the ordinary coins in Travancore and Cochin:—

Current in Travancore.			Current in Cochin.		
16 Copper Cash	= 1	Chuckram.	2 Rais	= 1	Shellie.
4 Chuckrams	1	Cullian Panam.	2 Shellies	1	Doodie.
2 Cullians	1	Ananda Rai.	2 Doodies	1	Pice.
3½ Ananda Rai	1	Madras Rupee.	2¾ Pice or 11 Shellier or Cash	1	Bootaun.
All the coins of the Eastern Coast have currency in the more Southern parts.			5½ Bootauns	1	Vir-Rai Panam.
			3½ Vir-Rai Panams	1	Rupee.

Gold mohurs, Surat rupees, gold and silver dollars, are current in Cochin; their value in the market is subject to great fluctuation, being raised or depressed by the arts of the native shroffs (Konkanies,) who are numerous, clever, and unprincipled, and subject to no check. The Sircar however have an established standard at which they are received and paid. The public accounts are kept in gold Vir-Rai Panams, and Surat Rupees, which are valued as Company's Rupees, though generally six per cent less.

History.—Travancore formed the most southern extension of Kerala. The ancient history of this tract at present commonly known as Malayalam, which bounded by the sea and ghauts stretched south from Gokurn to Kunneea-Coomary, concealed amidst the fables and trifling details of the Kerala Oolputhee, can now be but faintly traced. The origin of Kerala, as there recorded, may be considered as somewhat apocryphal, but if not created for the priesthood, it was at least early adjudged to their obedience. The Brahmin control, termed Aulachawuttum continued, or was suffered for a considerable time* till the evils resulting from it induced the hierarchy to invite or submit to the rule of foreign princes of the Kshetry tribe, but the jealous policy of the Brahmins constituted an elective government which confined the reign of each prince to twelve years, when the vacant throne was filled up by a new choice. This rule which bore the denomination of Vealawuttum continued for about four centuries. The Kerala Oolputhee preserves the remembrance of eighteen princes, who preceded Sharun Perumaul, with whom terminated the Kshetry sway and Malayalam empire, which he divided amongst his descendants or more probably was seized by them on his death or disappearance.† The history of Kerala for a long period subsequent to this dismemberment is nearly unknown; it would however seem it (particularly the more southern share) had escaped a foreign control, and much of the vicissitudes to which most other parts of India have been subject. In latter times it was found parcelled out between an incredible number of petty chiefs whose territories scarcely exceeded, if they equalled the size of a modern district. The original likeness of the ample space included within the modern limits of Travancore, is not to be traced in its present united form. At the commencement of the eighteenth century, it presented the same divided authority as the other parts of Malayalam, but the imperfect memory of its ancient state can now enumerate only a few of the large principalities. Nunjanaad, the open tract stretching north from Kunneea-Coomary, was ruled by a Corawun chief. The contracted limits of Trividancode confined it to a narrow strip of territory situated between Anjengo and Oodagherry, which places defined its extremes. Yellavulloornaad, a small domain nearly marked by the situation of the Nedduvencaad

* Stated to have terminated sixty-eight years B. C.

† Some account describe his authority as ending in 352 A. D. Konay Thoma on reaching Cranganore in 345, found this prince then reigning.

district, lay on its eastern border; north of it was situated Yella-yeddutunaad, an extensive principality that spread over the two districts of Kotaurakurray. This was succeeded by the state of Oonaad or Koyencollum, a fine territory occupying the space included between Quilon and the southern limit of Kutanaad, and comprehending the districts of Karnaugapully, Kartagapully and Mauvellykurray. The Pundalum principality, known as Iyroonaad, was defined by its present limits; early submission obtained it easier terms, or rather procrastinated its eventual fate. The fertile tract bordering the large lake, and now partly comprised within the boundary of Umbalapully, constituted the Brahmin principality of Vemboonaad, its chief being styled the Chemboogacherry rajah. The Wurrukuncoore and Tekkuncoore rajahs, whose territories the rude fortifications intersecting the country at Muattupully and Yaithumanur defined or defended, held a nominal control over the wide extent lying between Pundalum and Perrumbauloor, and spreading eastward to the foot of the ghauts. It is difficult at this period to learn with much certainty the exact number of vassal estates into which the above space was separated, or trace with precision the limits of those that are still remembered. Kotiam was held by a Kurtav; Keedangoor Koymah was the independent possession of a Chaitrum of celebrity. Perrawum divided into a number of Sunkaidums* was ruled by Brahmin authority, which extended over various daissums scattered through the other tracts. Puniatu held the same mountainous domain; it now retains and owes probably its possession to its worthlessness. Meenachel was held by a Saumunder chief; the champaign tract bordering the southern banks of the Perreeaar was ruled by a number of Maudumbeemars, feudatories of Cochin, to whom Sharetullay (held after a similar manner) also owed allegiance. The fertile extent stretching south from the Perreeaar along the coast, now partly marked by the possession of the Purraur district was split into two principalities, acknowledging a Brahmin sway; the first Purraur or Pindennewuttum Raj was ruled by a Numbeeadry;† the second Yeddapully or Yellungaloor Shropum, reduced to modest limits, is still indulged with ostensible independance; the consideration due to the high rank of its Numbooree ruler may have required the cheap sacrifice; a forbearance that it was not necessary should be extended to the little state of Aullungaad bordering the

* Independent possessions of Pagodas.

† His descendants residing at Parahcaddoa, receive a small pension.

northern banks of the Perreeaar, which included all the district now known under this name, while its Saumunder chieftain, a feudatory of Cochin, extended his control over the woody tracts skirting it on the east. It is impossible to trace the labyrinth of inferior states that minutely subdivided those larger principalities, whose lords however maintained but a nominal dominion over the vassal chiefs that held them; their rivalry leading to endless struggles for pre-eminence, seldom left them leisure, if they acknowledge a superior, to give proofs of their fealty. Excited by schemes of aggression, animated by hereditary feuds, or provoked by continued encroachments, hostility became habitual; the tesselated nature of their possessions gave constant exercise to this disposition for petty strife, which their followers and dependants holding their lands by a military tenure, were ever prepared to second.

The sovereigns of Travancore (and almost all the petty chiefs of Malayalam claim the same lineage,) are the real or supposed descendants of Sharun Perumaul; a catalogue of thirty princes who ruled this state is still preserved, but little else than their names has been transmitted us, nor perhaps should we too much regret the oblivion in which the story of their exploits lies buried, although it might be interesting from the picture of the condition and manners of the times it would serve to convey. Upwards of three centuries are involved in the period occupied by the reigns of the first twenty-three chiefs of this principality; their ambition during this lapse of time seems to have been satisfied with overcoming a race of petty chieftains termed the Yet-Uddu Pullaymar, who divided amongst them the country stretching east and south, some distance from Trevandrum; necessity has doubtless imposed this moderation, as Travancore would appear to have been raised by the same principles that have actuated other native states, but it is to the ambitious or rapacious spirit of their chiefs or rather ministers, whose enterprize has not been restrained by considerations of justice rather than to the disposition of the people its aggrandizement must be ascribed. Of the events that led to it, the dates of the several acquisitions is almost all that can be collected of the changes affecting only its internal state, till within recent times scarcely any thing is known. Yerrawee Wurma, the twenty-fourth prince of Travancore, whose accession may be added in 1684, engaged in the obscure warfare of domestic feuds, made no attempt to enlarge the contracted limits of the principality over which he

held a doubtful sway: much of his reign (which ended in 1717) was consumed in attempts to quell the turbulent spirit of some of his reluctant feudatories, whom unable to subdue, he assassinated in the temple at Trevandrum; a similar policy was pursued in crushing a rebellion that followed the termination of those commotions, nor could the rank of the leaders who were closely allied to the prince save them from a like fate, inflated by the means of the like perfidy. The transitory reigns of the two succeeding princes, were marked by the same turbulence, produced probably by the same oppression. They would however appear to have partially triumphed over the resistance of the vassals, and in the pauses of repose to have directed the restless spirit of their subjects against the adjacent states, into some of which they carried their arms. Wunjee Martanda, who assumed authority in 1729 and held it for nearly thirty years, was amongst the most successful in the subjugation of his neighbours, and severe in the government of his people; equally superstitious as cruel, he resigned himself entirely to the guidance of the priesthood, whose gratitude yet traces to him the system of improvident expenditure, of which they are the object. A large military establishment enforcing the measures they suggested, served alike for the purpose of domestic and foreign warfare. With equally unprincipled, but better directed ambition, he pursued his conquests with more vigour than his predecessors, who however had already reduced the whole of the southern parts. To those possessions he added in 1742, Yella Eddutunaad, which from the animosities of its rival chiefs, became an easy prey, and further enlarged them by the important addition of the Koyencollum principality, the conquest of which after a long and doubtful conflict he completed in 1757, the year preceding that in which his reign terminated. Wunjee Baula, the successor of this chief, imitated his capricious tyranny, and emulating his successes, early avowed more extensive designs of conquest. A body of troops disciplined and directed by a European,* encouraged those aspiring views which aimed at, and eventually accomplished the subjection of the wide extent lying between Pundalum and the northern boundary. The little states that occupied it, too deeply engaged with their own feuds to be capable of union or defence, were successively overthrown, and from the close of this reign may be dated the entire extinction of the authority of the petty

* D'Lanoy, a Flemish adventurer of merit, was long in the service of this prince. His tomb is still seen in the Church at Oodagherry.

chieftains who so long made this tract the theatre of their dissensions, but it is probable from the manners of the people that the frays and inroads to which they gave birth were of the predatory rather than destructive kind; nor were there wanting circumstances that greatly extenuated the evils of their discordant sway. However fortunate in extending his authority, the territory of this chief was in time to become the object of the same unprincipled aggression that had expanded it to the ample space its limits now embraced. Tippoo pursuing the schemes of conquest that his father had meditated, readily found an excuse, if he condescended to seek one, for directing his arms against Travancore, which offered much to allure and little to resist his rapacity or ambition. So unequal a contest could not be of long duration. The rampart that runs along the northern frontier, rather marking than guarding it, was too weak to retard the advance of a less powerful army, than that headed by the Sultan. This barrier though defended with a gallantry that checked his ardour, and which had nearly put a final period to his ambitious views, was soon overthrown, (December 1789;) and Tippoo left to pursue his conquests, or rather secure his prey, almost without opposition, but provoked by that which he had encountered, they were accompanied by the perpetration of atrocities, still remembered and execrated after his usual manner. Undistinguishing devastation marked the course he pursued, while large bodies of his troops, actuated by the love of rapine, irregularly overspread the whole of the northern part of the country, which suffered all the calamities that an unbounded military license could inflict; but they had not penetrated beyond Veraupolay, when the approach of the English army, under Lord Cornwallis, obliged the Sultan to abandon his acquisitions and hasten to the defence of his capital; so seasonable interposition saved Travancore from the conquest and severities that awaited it. It was however equally the theatre of domestic discord as foreign violence; apprehensions of commotions inspired the most rigorous precautions, and the arms of this prince of little efficacy in protecting his dominions, were formidable when directed against his subjects, whom a large military force could alone awe into obedience. The counsels of Rama Wurma, who succeeded to the musnud in 1799, were guided by the same policy, and two insurrections that agitated the early part of his reign has afforded the same excuse for ensuring submission by a rigorous rule, which would appear the only means known or practised in maintaining tranquillity. This prince equally weak and vicious seems to have been engaged in a perpetual

combat against his ministers; those on whom devolved his confidence, as incapable of gratitude as he was of inspiring it, alternately abused or usurped his power. The first personage who seized on the administration in the character of Dewan, stained his success by the death of his predecessor, while a long chain of his adherents who supported his cause shared his pain; but though acquired by such violent preliminaries, his power appears to have been of short duration, as in 1801, we find him yielding to the superior address or fortune of another candidate, and expecting and probably experiencing the same fate he had inflicted. The dangerous distinction however appears always to have been held by a precarious tenure; the new minister either from his measures or success, provoked a crowd of enemies. Excited and supported by the Rajah, solicitous to shake off a control which his weakness had invited and most probably required, pressed on every side, he must have soon fallen before some aspiring rival, had not the powerful interposition of the British Resident saved him from the disgrace and death that awaited him. New commotions early disturbed the comparative tranquillity that followed his re-accession to office; the licentious crowd of troops that formed the military, exasperated by the reduction of some customary allowances, or instigated by leaders who concealed their views under this specious pretence, broke into open revolt in 1804. The ferment was momentarily allayed by an admission of their demands, but the concession had the usual effect of confirming the rebellious spirit it was meant to appease. The latent flame burst forth subsequently with greater violence, and the views of the disaffected expanding with their increased numbers, they at length boldly avowed the hostile designs they had so long cherished, and which they had in contemplation to execute by the basest means; the acomplishment of those views, though postponed, would not appear to have been abandoned. We are unable to trace the successive steps that led to the war which took place in 1808, but perhaps it could with less probability of truth be ascribed to the people, who had every thing to lose from any revolution which should extinguish British influence, than to the Rajah and his principal native servants, provoked at a control that threatened to moderate their excesses. The Cochin minister seems to have been implicated in those transactions; the character of this personage and the cautious manner in which he conducted his machinations might countenance the suspicion that he was one of the most zealous and artful promoters of them. Those leaders however found their temerity had provoked a contest they could not sustain; the superior ascendancy of British

arms, overcoming resistance or awing it into submission, early dispelled their illusive hopes. Of the military operations that terminated hostilities, the detail is sufficiently known; the perfidy of those who excited them, experienced a clemency they scarcely merited, and could not have expected. The contest commenced by an attempt to assassinate the British Resident: a perfidious design fortunately defeated by the fidelity of a domestic. This act of treachery was followed by some other marked by a baseness and cruelty that would have justified the severest retaliation, but a lenient justice was satisfied with the death of a few of the most obnoxious criminals, and the banishment of some others, one of whom at least deserved to have been visited by a severer expiation. Left to dictate conditions, it became necessary to establish some precautions against the future caprice of the Rajah, whom late events proved only abused the liberal latitude allowed him, in consequence, in ascertaining his obligations, some wholesome restraints were imposed on his levity and the expiation of the guilt which had provoked the wars was chiefly purchased by the stipulation that required the charges of it should be defrayed. The restoration of peace does not seem to have been followed by internal tranquillity, nor does defeat so often in India at least, the introduction to a better form of rule, appear here to have produced so beneficial an effect. The people having more to fear from oppression than resistance, were prepared for new disturbances; the immense body of military that had been precipitately disbanded on the close of the war, inflamed the turbulent spirit, while the adherents of the late Dewan (who had paid the forfeit of his crimes by an ignominious death, which his despair had nearly anticipated) dismissed from office with every circumstance that would irritate their resentment; still further exasperated those discontents, nor was the character of the new minister such as could correct or assuage them in the administration of Oomany Tomby. That of his predecessor was almost regretted; like him he was unable to bear with temper the dangerous elevation he had attained; with the same arrogant pretensions he usurped the sole authority, while the timorous perfidy of the Rajah whom he reduced almost to the precarious condition of a captive sought to retaliate the injury by attempts at assassination. One of the numerous evils of so divided a government was the excuse it offered for the failure of its obligations; amongst the most important stipulation to be insisted or perhaps most reluctant of compliance, was that which engaged to liquidate a large amount of debt; the compliance with the article was required equally as

a proof of repentance and pledge of future amity. Its tardy execution pressed in vain, at length provoked a remonstrance enforced by the intimation that further delay would render it necessary to assume the internal administration of the country as the only means of ensuring the satisfaction of those demands. This consummation which must have been desired, and which delicacy would probably not have much longer abstained from, had not the death of the Rajah, which took place at this juncture, ushered in a new change, rendering the necessity of this step less urgent. This prince left a contested inheritance, but the Ranee Letchmy superceding those of the other competitors, to her was adjudged the right of succeeding to the vacant musnud. The reign of this princess, undisturbed by those disorders which a series of weak sovereigns and corrupt ministers had so long inflicted, is happily connected with the improvement of the country, and melioration of the condition of the people. Oomany Tomby had too long held and abused the power he usurped; anxious for the dismissal of a minister, whose profligate principles and dissolute manners disgraced the office of Dewan, or solicitous to testify her sense of the justice that had placed her in and maintained her authority, the Ranee gave an early and strong proof of her prudence or gratitude in delegating her power to a British officer. Colonel Munro, who continued to exercise the duties of Resident, assumed those of Dewan on the accession of this Princess (1811.) The arduous task (and it required such ability fortified by such power to perform it) of raising the country from the state of declension into which it had been sunk, was after a successful administration of three years fully accomplished, though not without encountering opposition from some of the higher ranks, whose enmity was directed against a reformation incompatible with the long impunity and rapine they had enjoyed. Of the changes that gradually restored prosperity to this fine country, the detail is here unnecessary. The beneficial reformation which deserves and receives the gratitude of the people must have established the name and authority of the British in their affections. On the resignation of the Resident, the vacant Dewanship was filled by a quick succession of ministers* who felt the instability of the favor that conferred the transient honor, or more probably proved unfit by their incapacity or corruption for the important charge. An

* Dewans Mahdaven Pillay, Deven Padmanaben, Shangoo Annavee, Ramen Menoven.

interval of four years was unequally divided amongst as many Dewans; the prudence or good fortune (and his rapid elevation would prove he had no ordinary share of it) of the present Minister who readily acquiesces in the mild and happy influence of the Resident, promises to hold the office by a more permanent tenure. The short reign of the Ranee Letchmy terminated in 1814. A mutiny of the subsidiary force, instigated by the intrigues of the late Dewan or his adherents, suppressed before matured, threatened rather than disturbed its tranquillity. This princess has left issue, but being minors at the period of her death, she was quietly succeeded by her sister the present Regent, whose administration guided or directed by the same influence promises the continuance of the same successful policy which has conferred so many important benefits on the country.

Religious Establishments.—Unexposed to the violence of Moslem arms, the southern share of Malayalam is more completely Hindoo than most other parts of India, but its religion differs from that of the neighbouring countries only in the greater extent of its superstitions. If the measure of piety were to be estimated by the number of fanes, we would be disposed to rate that of Travancore to a high standard, as actual enumeration gives nearly twenty-two thousand nine hundred* as the number of religious temples and places in the country; an ample list that would bespeak the influence of the priesthood, and their ingenuity in promoting the delusion on which it rests, but it also might be a question whether they were not equally the offspring of opulence as superstitious devotion. Their dilapidation would argue a diminution of both, was it not that the veneration shewn even to those ruins evinces the continuation of that steady and persevering zeal to which they owed their origin. The number of superstitions by which they are haunted are in proportion to that of the deities that beset them, but it would be difficult, were the detail desirable, to follow them in all their complicated varieties; their spell is still powerful though some of the most extravagant are slowly wearing away; the lower classes have their own particular temples, though receiving the deities of the higher orders; their worship of them however is generally postponed to a long list of inferior divinities, or minute demons, whom their gratitude or apprehension leads them frequently to propitiate, nor shall we wonder that the sacrificial libations which form so natural a part of those

* Independent of Churches, Muzjeeds, Synagogues, &c.

ceremonies, should so often lead to excess. Satisfied however with their own divinities, the people of any rank rarely travel in search of others. Chowry Malay or Rama Eshwar are the limits of their journeys; they seldom take religious vows, or become Sannasees; a few may perhaps be met who have visited Benares, but it will generally be found that discontent or embarrassment has alone warmed their piety into such a pilgrimage. The numerous religious places and buildings are variously discriminated; upwards of three thousand are consecrated to the worship of the superior divinities; amongst those are Vishnoo, (Parasa Rama is the sixth Avatar,) whose temples are denominated Daver-Chaitrum; those of Seva have also a high place, Putter Brahmins are excluded from the performance of their ceremonies; in many temples unmarried men only can act as priests; there are a great multitude of pagodas called Nuddees, dedicated to Baghavadi (the Buddrakali of the Eastern Coast); her favor is bribed or resentment supposed to be averted by annual sacrifice of buffaloes, sheep, or poultry, at her altar; the Kirrupie of the village performs the ceremonies; during the festivals instituted in honor of this goddess, some of her votaries suspended from hooks are thus carried round her shrine. We may deride this folly, but must admire at the same time the fearless fanaticism of those devotees; the Nuddee too alone enjoys the privilege of a Velchapad, or enthusiast priest, whose extravagant tricks pass for inspiration. The cock is dedicated to Baghavadi;* the Shastas or temples of deified heroes are the next in eminence, some of the most celebrated viewed as the guardian of particular tracts, principal passes, &c. The long catalogue that yet remains (of which about two thousand peculiarly belong to the lower orders) is divided among the endless diversity of Dî Domestici and Dî Infernales (for they seem to think the agency of the devil very active amongst them) and local or sylvan deities who presiding over the business of rural life alike share their adoration. They are typified generally by rude stones placed in the midst of groves called kaws, which being sacred to the deity are held inviolable. If a Sirpakaw, they are covered with the image of a snake, a reptile here more than usually venerated, and whose worship would appear to be of a very ancient date. Amongst the divi-

* Crows are peculiarly sacred to the temple of Umbalapolay, as dogs are to that of Vyekam, and cows to that of Trichoor, while Brahmin boys are under the special protection of the Arrcepad pagoda.

nities peculiar to the hill tribes are the Shawars or the dead heroes fabled to have fallen beneath the sword of the Pancha Pandoos. Padmanabha may be considered as the patron deity of the country; the principal shrine (termed Ananta Samy) of this divinity, who gives one out of a profusion of titles to the reigning Prince at Trevăndrum, where his worship is supported with improvident splendour. It would be superfluous here to enumerate the different pagodas of celebrity; accounts of which will be found already given. Amongst the crowd of shrines, that of Iyappa at Chowry Malay attracts particular devotion; incredible numbers (and many from the Eastern Coast) flocking to it at the period of the festival (January) to present their vows and offerings, although it is situated in the wildest country possible. Kunneea-Coomary or Cape Comorin is a place of pilgrimage; some of the Shashta pagodas are distinguished for their sanctity, particularly that of Kollatoorpully, which is resorted to in cases of supposed falsehood or questions or disputes, baffling human discernment or decision. An oath taken at this shrine being supposed to carry with it the weight of conviction, as the justice of an offended deity would not, it is believed, fail to punish the violation of truth. Place of residence becomes more honorable as it approaches the vicinity of the temples; the idea of defilement as regards them is carried to a most offensive extent, and the Brahmins do not fail to encourage impressions so favourable to their own interest; no class below the Nair dare approach their neighbourhood, and draw water from the tanks adjoining them, or presume to bathe in those lavatories, degrading restraints from which the European of whatever rank is not altogether free. The ceremonies of the pagodas are almost always performed by Brahmins from Canara, Tanjore and Palamcottah, who are changed in their office every three years; their establishment, except in the southern parts, differ in some measure from those of the Eastern Coast; there are no Devadasee, but the females of the Umblawassee from which class is taken the other various retinue, musicians, &c. supply their place, the women of the Nairs, too ambitious of such employment, augment their numbers: they perform the menial offices of the temple which supports them, but neither sing or dance. They are however often able to read and are sometimes said to possess many attractive accomplishments. Their situation is supposed to carry with it an excuse for immorality, and they contribute without reluctance to the licentious pleasures of the Brahmins to whom they chiefly confine their favors. The religion of their Nairs is at least cheerful devotion, whose superstition wears

the resemblance of pleasure; their fervour is kept alive by continual festivals, in which indeed consists the whole of its devotion, but much time is diverted from temporal concerns in their observance; the minute detail of those ceremonies would be perused with impatience; sufficient attention is paid to the scenery of religion, and some of the larger temples present a good deal of disorderly pomp on those occasions. The presence of a number of elephants, the images being carried on them, gives some novelty to the scene. Amongst the number of festivals, those of Vishu and Wonum are the principal and may be considered national ones; the former occurs in April, the latter in September (the beginning and spring of the year); the Wonum is the most generally observed; during it the houses are adorned with flowers, lamps kept burning, the Ramainum recited, songs sung in a rather too licentious tone, the swing put in requisition, new cloths worn, and this period being deemed auspicious for the accomplishment of many ceremonies, that of tying the tally, also contracts made, &c. &c. There is a cessation from all labour; even the wretched Polayen enjoys a few days repose and comparative plenty. In fact, a jubilee more profane than religious, where devotion and gallantry, feelings known to be quite compatible, banish all other cares. The absurd superstition of the country has given the Brahmins a baneful sway which is upheld by artifice; they are elevated by the people into divinities, while the timid bigotry of chiefs has denied nothing to their rapacious importunity, which a profuse bounty rather provokes than satisfies. Almost every man above the lowest rank squanders some of his property on this race; the richer sort frequently establish chaitrums for their convenience and often endow them with lands to support the expenditure of any particular number of Brahmins; others invite large companies and feast them at some pagoda; they are always punctual to the summons, and assign to such acts a high place amongst good works. This profusion the Nairs miscall charity. Brahmins only taste it; ostentation and superstition alone leads them to the display of it; the debt once paid, they conceive themselves absolved from any further exercise of this virtue, which they rarely practise on more amiable occasions.

There are no Agarams in the more northern parts; it will however be seen there are several to the southward, where indeed that class of Brahmins common to the Eastern Coast form a part of the permanent population, but the term must be understood simply as implying their place of residence, not as an extent of free land. The agaram in Shenkotta being the

only one held by such a tenure; most of the pagodas entertain some Brahmins every day, and crowds during their festivals. Trevandrum allures by its hospitality immense numbers; a Brahmin whether traveller or resident there is supported at the Sircar expense during his stay. There are at that place annually two grand festivals, but the Morajabbom celebrated here every sixth year, and continuing for forty days, surpasses all others; it generally collects the whole Brahmin population of the surrounding country, who are entertained at an immense expense; a liberality or profusion that has acquired for this state the epithet of Dhurma Summustanum, an appellation to which the institution of forty Ootaperrays or public inns gives it a further claim; they are scattered over the country and afford a liberal entertainment (for two or three days each) to Brahmins and religious pilgrims or mendicants; the providing of those Ootaperrays with all the requisite articles, is a public duty belonging to the Revenue Officers, each furnishing them in turn. How far useful those establishments are may be questioned, but it is at least pleasant to see the semblance of charity; of a more judicious kind however, is that which establishes what are called water pandalls (though furnishing the thirsty traveller with an agreeable mixture of butter milk) on all the large roads. The opulent frequently follow this example which recommends itself to more extensive imitation, as does the plan of having Vie Umbalums (convenient sheds at short intervals common here;) many of the pagodas give daily a quantity of conjee to all classes of the poor, for whom in the southern parts there are one or two particular establishments; various temples have been founded by the donations of the pious opulent, and voluntary offerings are found enough for their support: there are a number of Ooralmy chaitrums, each under the direction of a community of Brahmins, some with small endowments or Brummasums, which if the ceremonies be neglected are transferred to a Sircar pagoda, but often the spontaneous contributions of the inhabitants of the village in which they are, supplies the place of a more regular revenue. Of the multitude of temples, four hundred are supported by the Sircar; they were endowed with lands yielding an annual amount of three lacs of rupees; the administration of this revenue was in great measure under the direction of the superintendent and principal of the temples—a sort of independent control, it was found necessary to abolish. The assumption of the pagoda lands appear to have been a most judicious measure, as reducing the power of authorities that must have jarred with those of the State, but above all correcting their

abuses; the superstition of the higher classes is sufficiently powerful, but their scruple suspended by a stronger principle; the sanctity of their divinities proves a feeble check to their cupidity, the activity of which a neglected worship and ruined temples sufficiently betrayed. The expenses of the religious establishments are now defrayed from the General Treasury, and arranged on a liberal footing, that allows the performance of every ceremony consistent with established customs, and that a better ordered devotion would call for.

GOVERNMENT.—There is reason to believe that at an earlier period when the dominion of Travancore was shared amongst a multitude of petty chiefs, their sway was not marked by the systematic oppression that characterized the rule of a more modern date; the authority of those Princes always limited, often precarious, was with difficulty submitted to by a feudal aristocracy, whose power consisted in the number of their followers and dependants, not revenue, which was derived from personal estates rather than drawn from the people, their dues being paid in military services or some slight personal contribution. It is not easy to believe, however, that a restless rule of a herd of little chiefs, could tend in any high degree to the happiness of the people, but they were at least comparatively free from fiscal oppression. The conquest of those principalities united with the discordant mass under one uniform authority, which the latter Princes of Travancore exercised with severity, often maintained by the avowed power of the sword; goaded by exactions their subjects became turbulent, and this proof of their oppression was considered as provoking and justifying a harsher rigour. The Prince absorbed in sensual pleasures was generally held in vassalage by his minister, or abandoned his authority to him, or perhaps evincing a mischievous activity divided or disputed it with him; the Dewan however, in most cases subject only to his capricious control may be considered as having exercised a supreme military and civil authority, a tyranny that carried down in gradation, was perniciously felt in minute detail. The country, split into three jurisdictions, was ruled by a similar number of Vullia Surva Addigars, but its provincial organization not differing materially from that now obtaining, it is superfluous to trace the divisions into which those portions were separated, or enumerate the varied gradation of public servants that administered them; to each was attached accountants who shared largely in their exactions, which their great but mischievous ability well fitted them to direct. On nomination of office, custom familiarized the

practice of presenting an offering of money, a courteous bribery* repeated annually on certain festivals; they would seem however to have indemnified themselves largely for those concessions, as with small salary and the greatest part of that paid in coap † a few years rendered them opulent, but the uncertain tenure by which they held their pillage might have taught them a morality more consonant with justice; reasons for confiscation could never be wanting, and the larger part of their wealth was eventually seized by the Sircar, not scrupulous as to means by which it had been accumulated. Much of the revenue was intercepted in its way to the Treasury, but the rapacity practised in its collection was a more serious evil for which however remonstrance or remedy were almost equally hopeless, as enchased amongst guards and attendants the chief men could not be approached without a bribe, in every instance an indispensable introduction to business with the whole chain of secondary authorities who united by a similarity of views were stigmatized by the same want of principle, which spread its depraving influence through the body of the people, placed at their mercy; the arts of fraud being naturally opposed to the power of oppression. This rule, which was fast impressing on the country the usual aspect of modern Hindu desolation, has of late years been completely modified or rather the ancient system stripped of its abuses, has been softened into a rule somewhat similar to that of neighbouring countries, without infringing on its original institutions; the gradual and silent reformation has given society a better form, Government of more permanent security, and reduced a chaos of jarring complicated and mercenary authorities, into a compact and efficient regularity. The head of the States enjoys every possible consideration, and as much power and privilege as is necessary to the dignity of the station, or compatible with the happiness of the people. The

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* Those dutiful offerings with which all titled and privileged persons, as well as public servants, conciliated the good graces of the Chief, bore the denomination of Addigarry. The practice has fallen into disuse, or where continued it is from hope of favor, not obligation.

† A significant term in very general use, but differently applied: it means supplies generally; is more particularly applied to the article of provision. Thus, one, two, &c. coap, means subsistence for so many persons, for such a number of days. and in this instance may be translated rations.

Dewan,* the head of the administration, is still invested with an extensive executive authority over all the departments of Government. The country is divided into thirty-two Mundatawaddakuls or districts, having a Tassildar† at the head of each; under him are the Sumpurdypully‡ or the principal accountant of the district, two or three Keelcootumpully or assistant accountants; the Moodulbuddycar or cashkeeper, six or eight Seereegoonchootacurra or peons, employed in collections; two or three Vullathuddeecar who act as hircarra: also several Provertycars managing smaller divisions, which have each a Chundrakar or cashkeeper and accountant. The villages of which those divisions are composed have their proper officers exercising a domestic jurisdiction. There still remains a long list of various other officers employed in the collection of the pepper customs,§ in charge of the several Paundysaulays, which the monopolies render necessary, and the large establishment forming the Huzzoor or Dewan's Cutcherry, but their enumeration may be postponed as their duties will be inferred.‖ The native servants are paid in money and enjoy tolerable liberal salaries, at least the higher classes; amongst the lower ranks they may be considered as almost too small, and the solicitude to obtain office would shew that the stipend is not the only motive. The authorities just enumerated, deprived of any direct power over the persons of the people, act only as collectors of revenue. Justice is administered by a separate judicial establishment, and a Police maintains internal tranquillity; a jealous vigilance confines the public servants who are further restrained by acting under security within limits of strict duty: collusion is anticipated by frequent change; aberrations from integrity are corrected by amercement; exclusion from offices or stripes (a

* The office of Dalwye still exists, but it retains only some nominal privilege.

† This designation has been substituted for Kaureegar.

‡ This for Tiruwumpoorchapully.

§ The Pepper Monopoly was abolished in December 1860.

‖ Amongst the most remarkable are the Dewan Paishkar, Tana Sheristadar, or head of the Police, Vullia Maliyailutu Pillay, which may be translated Accountant General, Mailyailutu Pillamars, Sumpurdy Pillamars, Keelcootum Pillamars, Goomastahs, or various ranks of Accountants, Unchull Pillamars, Post Masters; two Moodhulbuddies or Treasurers for Receipts and Disbursements, &c. &c.

paternal admonition sometimes necessary,) but this virtue the Nairs when public servants seem to think as impracticable as unprofitable, multiplied checks cannot eradicate, a venality that appears natural, because universal, inveterate, almost unconquerable, and the constant succession of new officers while it shews the activity that detects their corruption, betrays the extent of the evil. Complaints are received with readiness; any individual can address them to the Dewan, a privilege liberally exercised, and though not always free from abuse and sometimes degenerating into espionage that cannot but be attended with important advantages; the lower classes and such may be called the whole body of the population, after deducting the Nairs and Brahmins have benefited incalculably by the reformation of a system that exposed them to capricious personal services, and wanton extortion; freed in a great measure from those oppressions, they promise to rise above those degrading distinctions that have hitherto stigmatized them, their industry must revive with a certainty of enjoyment, nor can they fail desiring the continuance of a domination to which they so much owe it. There is but one authority recognized and obeyed throughout the country; the few petty chiefs in it exercise but little power within their own limits; the descendants of the feudal aristocracy known under the names of Maudumbymar, Prubbukamar, Kurtaos, &c., are now scarcely distinguished from the body of the people amongst whom they have little influence—a change of sentiment that would augur for the continuance of repose; circumstances have completely established British influence over this fine principality, and the exercise of it must essentially promote its prosperity in which we must feel a sort of compatriotic interest. The feelings that stimulated to the commission of hostilities at no very distant date seem wholly to have subsided, and the present tranquillity which bears the appearance of permanency affords a striking and favorable contrast to the restless turbulence of those times; if conclusions may be drawn from personal observation, a favorable estimation must be formed of the general sentiments entertained towards the British, and the ascendancy of its power always exercised with considerable humanity and forbearance would seem to inspire a prevalent confidence and satisfaction that must be matured by the duration of its influence; the opinion perhaps may admit of some qualification, as allowance must be made for the dissembling profession that characterizes the higher classes, who unaccustomed to the restraints of principle or justice, may not yet be reconciled to an authority that enforces them. The rising consideration too of the lower classes, may wound their pride, as diminishing their dig-

nity by limiting their influence: but dissatisfaction arising from such a source can scarcely be a subject of regret, and its effects would be more than counteracted by the results springing from its cause.

The claims of lineal inheritance being the same with the Nairs, the succession to the musnud is in the female line. The ladies of the Royal Family are denominated Tumbrattys (Queens); the eldest is styled Autungal Moopu and has a Jaghier in Sherienkeel. Sisters or aunts of the Prince select husbands from the Kshetry caste, and generally choose them from the Killymanoor family.

YEDDAWUGGAYS OR PETTY STATES.—There are still a few small States or Yeddawuggays allowed to exist, but the power of their chiefs is in most cases reduced to a nominal authority; the decision of all criminal and judicial questions belong solely to the Sircar. To the south, the tract of Autungal constitutes the estate of the eldest female of the reigning family. In its vicinity is Killymanoor, a small territory belonging to the Rajah of that name, commonly called Coil Pundala, who appears to hold it in consideration of his being connected with the family of the Ranee. The Pundalum State embraces a wide but woody extent within its limits; till later times its Prince enjoyed a comparative degree of independence; he however is now degraded to the condition of pensioner, nor does his trifling stipend allow him more than a bare subsistence. In consequence of some debts due to the Sircar, it has assumed (since 1812) the entire administration of the country known as Pundalum. The Vunjeepolay Yeddawuggay situated in the neighbourhood of Changancherry is the property of a Potie of high rank, whose possessions however yield him but a trifling revenue: he holds them in rights of some spiritual dignity; but the Yeddapully Rajah must be more immediately considered the family priest of the Princes of Travancore. The territory of this chief is of all those small states the most populous and productive; it has been seen that it is composed of several detached portions, Yeddapully being the residence of its ruler, a Nombeadry, who has a wide spiritual, but limited temporal control. Portions of the mountainous tracts are nominally held by the pagodas of Narthoad, Tricarur, and Chenganaad; much of them are still shared amongst petty chiefs, some of the Kshetry tribe, others of inferior origin. The mountaineers who possess the southern parts of the Cardamom Hills acknowledge the sovereignty of the Pundalum Rajah. The Mannamars consider themselves the subjects of the Travancore Government; the chief of

this clan as an acknowledgment of his fealty pays a trifling sum annually to the Thoduwully pagoda: he some years since received a sword from the Rajah of Travancore, an investiture that implied an admission of his authority in return for his allegiance; but of all those mountainous domains, that of Pooniatu is next to Pundalum the largest; its chief, termed Pooniatu Perumaul, holds a doubtful and unprofitable sway over an immense hilly tract, peopled by a few migratory tribes. A more minute account of those chiefs and the extent and nature of their territories will be found on reference. There are within Travancore two confined tracts belonging to the British. Anjengo, one of its earliest settlements, and Tanguncherry, once a Dutch possession; the former under the management of the Resident, the latter appertains to the Malabar Collectorate. Munnaputh has already been described as a small tract belonging to Travancore, at present held in rent by an English gentleman.

Administration of Justice.—The administration of justice was formerly in the hands of the chief officers of the districts, who united all authority. From their character it will be inferred they were not overscrupulous in proportioning the sentence to the law, and the same persons imposing and profiting by the amount of amercement, they did not, it will be believed, always measure the penalty by the offence. The introduction of Courts has placed the dispensation of justice on a better footing were it only as separating it from fiscal duties. The Dhurma Shasters guide the decision of the Courts, which amount to eight Zillahs, and one of Appeal.* They† are situated nearly in the centre of their jurisdictions whose limits in a few instances exceed a day's journey; the Court of Appeal is presided by the Dewan,

* The Zillah Courts are stationed at the undermentioned places and have each a jurisdiction over the number of Districts marked against them: Nagurcoil two; Pudmanapoorum three; Trevandrum five; Coulum or Quilon four; Mauvellykerray five; Allapolay or Allepy five; Vyekkum six; Alwye or Purraur four. The number of officers for the whole establishment are as follows: eight Numboories or Nair Judges; a similar number of Christians, Assistant Judges, a like number of Shasters, a number similar of Mootiuddees. sixteen Vakeels, seventy-six Pillaymars or Accountants, and one hundred and seventy Peons.

† The Judicial Establishment has been recently reorganized and now consists of one Sudder, four Zillah, and fifteen Moonsiff Courts.

but the whole judicial establishment is controlled by the chief authority of the country, who receives the report of the latter Court, which render such directions, superintends the others; their cognizance extends to criminal and civil affairs; suits against Sircars (an encouraging novelty) are instituted as in private cases; five per cent. of the property in dispute is levied as fees—a moderate demand and which represses that tendency to litigiousness with which the community are chargeable; every publicity is given to the proceedings of the Court, and a detailed account of the evidence on which their decrees are founded accompanies the report of them. These proceedings being brought under the review of the Resident, has a considerable effect in producing an equitable decision. The members of each Court consist of two judges,* the first a Numboorie or Nair, the second generally a Christian, whose sympathy for the lower classes amongst whom he is ranked may be serviceable in counteracting the privileges of his colleague. A Shastree assists their deliberations by expounding the law, and a Sircar Vakeel acts as public prosecutor; these are succeeded by a considerable number of inferior servants. The length to which causes are protracted leads sometimes to the abandonment of rights, the pursuit of justice being often attended with a delay that success does not recompence: this might suggest the belief that the establishment was not adequate to the extent of litigation, but it must be confessed this procrastination is greatly aggravated by the extreme proneness to perjury which necessarily embarrasses investigation; any measures that would tend to accelerate decision, must confer important benefits. The establishment of a judicial system under almost any circumstances must contribute to inspire confidence and give a sense of protection and security of property and person that could never have been before felt. Its advantageous influence is proved by the diminution of the more serious offences from which it has taken away the chances of impunity. The amount of transgression generally is made up of misdemeanours rather than crime, as the population is perhaps more chargeable with the lesser vices than any particular turpitude, more tender of life than liberty: penal labour and imprisonment are in most cases the severest punishments inflicted; death is only denounced

* It is not always by any means easy to meet the qualifications necessary for such office, although purity of intention and common sense would appear all that is necessary.

against some of the most serious cases, nor are they, except greatly aggravated, often visited by that expiation; minor delinquencies are subject to stripes and amercement; the barbarous punishment of mutilation has ceased; caste confers neither privilege or impunity except in the case of Brahmins, a privilege that must be submitted to; expatriation is the severest sentence that can be pronounced on them.

Police.—A corps of six or eight hundred men, composed principally of the natives of the other Coast, forms the Police—a completely civil establishment, which under the immediate control of the Dewan executes all services connected with the internal tranquillity of the country. A Naik and ten Peons are stationed at the Cutcherry of each District; their duty is limited to the apprehension of delinquents, who when arrested are with the witnesses dispatched for trial to the next Zillah Court; they also carry into execution the sentence or order of those tribunals as regards the seizure of person or property, &c., and on the requisition of the Tassildar or other servants of the Revenue apprehend such individuals as are indebted to it. The habits of the people in most cases renders the duties of Police rather protective than coercive; apprehension is eluded by flight or concealment, scarcely ever opposed by resistance, the system is not defective in its provision for securing internal tranquillity; disturbances rarely happen, when occurring they are soon suppressed. The pay of the Peons perhaps may be considered too small; this is a cause and perhaps believed an excuse for their committing petty aggressions on the ryots, in which the timid and passive disposition of the lower classes greatly encourage them.

Revenue.*—A system of Fiscal regulation no less impolitic than unjust, imposed a capitation tax on the lower orders;—this, which was less severe in its imposition, than distressing from the abuses of its collection, has been abolished, as has also Poorshandrum—a tax of nominally twenty-five per cent levied by the Sircar on all heritable property—a charge sometimes extending even to the transfer of it likewise levied on the dowries of Christian women, &c. Always equally arbitrary in valuation as rigid in exaction, the Poorshandrum was perhaps even more severely, certainly more generally felt than the Prachitrum, a branch of finance, (likewise done away) or fines levied at the discretion (a virtue

* The accompanying document, it will be seen, is imperfect, containing only the particulars of about one-half of the districts.

Statement exhibiting the Amount of Land Revenue of some Districts of Travancore; also the sources from which it is drawn; likewise some few other particulars connected with its Statistics. This Statement corresponds with the Revenue accounts of the Year 1816, *A. D.*

	Revenue on														
	Rice lands.							Perrumboe or Gardens.			Contingencies or Puddavee Sanjoyum.				
	Number of husbandmen holding Rice lands.	Number of fields of various kinds on which Rice is grown.	Estimated number of Poray-cundums.	Patam or Sircar share of the produce.	Suttacoolley being one or 1½ Chuckrum of Purra on the amount assessed.	Rate of commutation.	Amount in money of the two preceding heads, being the Sircar share of the produce and Suttacoolley.	Number of Garden holders.	Number of Porayedums or Gardens.	Amount drawn from plantations of the Cocoanut, Arreka, Jack and Palmyra; also quit-rent and some minor dues.	Amount drawn from the Hill produce Addeyerme, or offerings to Temples made in kind; hire on their Brazen Utensils, Elephants, &c.	Commutation of the preceding head.	Votive Offerings in money made to Temples.	Total amount of Contingencies.	Total amount of Revenue.
Toovaulay, S. division ..															
Toovaulay, N. do. ..															
Agusteshuwaren, S. do. ..															
Agusteshuwaren, N. do. ..															
Cukkolum, S. do. ..															
Cukkolum, N. do. ..															
Vellavencode District ..															
Neyattuncurray do. ..															
Trevandrum, S. division ..															
Trevandrum, N. do. ..															
Neddoovencaud District ..															
Sharienkiel do. ..	....	....	....	112,102½	....	1 5/6	133,313 3/16	....	10,913	52,561 7/8	436¼	569 1/16	2,257 1/16	2,826 1/16	188,710 1/16
Coulum or Quilon do. ..															
Kotarakurray, S. division ..	8,157	78,984	101,334½	96,188½	18,013 3/4	1 1/16	.....	6,283	10,234	18,303 7/8	.....	.....	4,121 1/4	4,121 1/4	157,799 7/8
Kotarakurray, N. do. ..	8,226	51,202	74,682½	130,415½	17,251	..	127,249 3/16	5,453	9,465	14,350 1/2	.....	.....	.....	2,961 1/2	143,661 1/2
Shenkotta District above the Ghat															
Kunnatoor District ..	9,280	94,864	85,533 7/8	74,575¼	12,498 1/2	1 1/8	105,792 1/4	1,975	15,021	26,332 1/2	853½	1,066 1/2	3,780 1/2	4,847 1/8	136,973 5/8
Mauvillykurray, S. division ..	11,684	126,903	109,450½	121,148½	19,425 5/8	1 1/16	15,009 1/8	12,305	25,414	102,331 5/8	616¼	693 1/16	2,664 1/8	3,357 1/8	261,699
Mauvillykurray, N. do. ..	12,101	77,002	139,060 7/8	163,323½	22,779 3/8	1 3/8	203,401 1/8	16,393	16,584	53,431 1/2	.....	.....	.....	.....	262,033 3/8
Teeruwulla District ..	12,966	70,032	173,634 3/4	150,812¼	28,966 5/8	1 3/16	198,926 5/8	1,607	18,341	56,106	1,396 1/4	1,571 5/8	7,712 5/8	9,283 1/8	264,316 1/8
Kurnagapully do. ..	17,303	165,839	117,753	157,363½	23,828	1 3/16	211,246 1/8	20,065	30,194	126,802 5/16	592 7/8	704 3/16	1,871 1/16	2,575 1/16	384,790 1/16
Kartigapully do. ..															
Umbalapolay do. ..															
Sharetullay do. ..															
Chunganacherry do. ..															
Kotium do. ..	....	....	....	124,011½	....	1 1/16	154,823 5/16	....	....	49,743 3/8	2,490 3/4	2,647 1/16	5,791¼	8,438 1/16	213,005 3/8
Meenachell do. ..	1,274	24,341	17,635½	12,598 3/4	2,452 5/16	1	15,072 1/16	5,640	7,502	28,478 1/16	5,075½	5,075 5/16	2,545 1/8	7,620 1/16	51,172 1/16
Thodhuwully do. ..	988	21,551	35,918 1/2	26,619 3/4	4,015 1/16	1/16	28,994 5/16	2,263	3,769	7,040 1/16	4,695 1/2	4,402 1/16	1,175 1/16	5,577 1/4	41,612
Yaithumanur do. ..	....	....	....	....	30,300	1 1/4	247,242 1/4	....	....	36,531 1/4	.....	.....	.....	9,069 3/4	292,843 3/4
Vyekkum do. ..	7,159	94,113	109,270 1/2	106,559 5/8	19,339 1/4	1 1/16	152,593 1/8	9,004	15,128	101,477 1/2	3,388 3/4	4,235 1/8	2,755 1/2	6,991 1/8	261,062 1/4
Peeravum do. ..	3,623	70,590	69,012	47,730 3/4	9,213 1/4	1 1/16	68,944 1/16	2,852	4,003	7,457 1/8	2,354 1/8	2,942 1/16	2,288 1/2	5,231 1/16	81,634 1/8
Muattupully do. ..	5,473	146,238	127,317 1/4	86,527 3/4	15,776 1/8	1 1/16	107,869 1/16	5,808	8,073	13,629 1/16	7,931 3/8	8,427 1/16	4,871 1/2	13,298 1/16	134,798 1/8
Perrumbaulur or Kunattunaad ..	6,135	193,098	149,132 3/4	98,782 3/4	18,110 1/2	1/16	110,920 1/8	4,377	6,163	9,444 1/4	2,464 1/4	2,311 1/16	1,249 1/16	3,560 1/4	123,925 1/4
Aulungaad District ..	7,050	157,078	16,898 1/4	121,253 1/4	20,134	1/16	164,471 1/16	4,951	5,582	15,109 1/16	6,314 1/4	7,497 1/16	2,248 1/16	9,745 1/8	189,325 1/4
Purraur do. ..	6,283	62,827	128,190 1/4	165,251 1/8	28,437 1/4	1 1/16	214,479 1/8	9,981	7,245	112,967 1/2	1,041 1/8	1,170 1/16	12,912 1/2	14,080 1/8	341,530 1/4
Yeddawuggay or Petty States.															
Autingul															
Pundalum	5,685	26,238	....	47,958 1/4	10,765 1/4	1 1/16	70,249 1/8	....	11,153	99,745 1/16	3,055 1/4	3,652 1/16	22,022 1/16	25,674 1/16	125,419 1/8
Yeddapully	1,580	15,429	22,596 1/4	13,409 1/2	4,916 1/4	1 1/16	20,002 1/16	4,241	7,723	27,286	.....	.....	.....	3,910	51,198 1/8
Pooniatu															
Wunjipolay															

they were not very familiar with) of the chief officers, whose zeal was kept in motion by sharing in reality the largest part of these amercements. The chief source of revenue arises from the assessment on lands and gardens; the dues on the former was till within later times paid in kind; for this has been substituted a money rent* and a liberal commutation secures both the Sircar and ryot against the frauds to which they were both equally exposed from the abuses incident to this mode of collection, while the scope for speculation is still further limited by doing away the abatement for bad or injured crops. Some reduction in the rent of Sircar lands has been made as an equivalent for former remissions—an indulgence always dispensed with partiality, often with injustice. The gardens or porayeddums which always paid a fixed rent in specie are rated agreeably to the number of arreka or cocoanut trees; the produce of those plantations is liable to no additional tax, except when in the shape of spirits; each shop vending this article paying annually two pagodas. The amount realized from the above source is considerable, but of the two first heads, tobacco is the most important. This is a monopoly, as is also teak, pepper,† salt. The customs are easy and equitable; five per cent export and eight per cent import are charged on all goods. Agriculture is animated by exempting from transit duties, grain, vegetable, and articles of the first necessity. The territorial revenue gives two hundred and twenty-three rupees a mile; deducting the extent of hill and water, it will be increased to three hundred and fifty-eight rupees the mile, or calculating only the space given as occupied by plantations and wet cultivation‡ it will give one thousand two hundred and thirty-seven and half the mile, or about two rupees the acre. Calculating on the whole revenue of the country, it will give five hundred and ninety-four and three quarter rupees the square mile (or something more than two shillings an acre); deducting as in the former instance the water and hilly extent, there

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* Each purra is valued at 4¼ chuckrams. It sells still cheaper at harvest; to this is added the Suttacoolley, ¼ chuckrum per purra on Sircar lands, and 1 chuckram per purra on private lands.

† The petty States are bound to sell their pepper produce to the Sircar.

‡ Calculating on seventeen districts, the revenue yielded by rice lands and dividing the extent of grain land (as shewn by the Survey) in those districts, it would give eight hundred and eleven rupees per mile, or one and a quarter rupee the acre, as the revenue derived from rice grounds.

will be nine hundred and fifty-three rupees the square mile, or about a rupee and half an acre. On the inhabited tracts, the whole amount of revenue renders on the average very little less than four and half rupees per head.* The present amount of revenue may be about 40 lacs of rupees; land and gardens fifteen, tobacco eleven, salt two and half, land and sea customs two and one-third, pepper three, timber one and half; while miscellaneous sources will furnish the remainder. The realization of the revenue at least as regards the better and middling classes is readily accomplished, and it may generally be said to be of easy acquisition; the presence of force is never necessary to support the collections. The charges of management may amount to about twenty-four lacs of rupees, while there will remain a surplus of one-fifth of the revenue, which dedicated to internal improvement (the Sircar is not in debt) presents one great means of increasing its revenue, and benefiting the people. The progressive improvement and incipient wealth of the country may be concluded from the revenue having augmented nearly a fifth within late years. The support of a subsidiary force is obtained at the charge of only eight lacs of rupees—a small sacrifice for the enjoyment of internal tranquillity without the loss of independence.

Fortifications. Military Character of the Country.—We do not observe here that multitude of small forts so common in other parts of the peninsula, and which convey such an idea of the insecurity of the times. There is nothing in Travancore that deserves the name of a fortress; its aspect may supercede the necessity, at least render it less urgent of such defences. The lines at Arahmuhni, commonly called Arambooly, (measuring seventeen miles,) that guard the entrance of the country by the champaign tract bordering Cape Comorin, though raised with such immense labour were passed with a facility that proved their weakness. Those on the north terminating at Pullypuram and stretching the hazardous length of twenty-four miles,† still further show the furtility of attempting to fortify any large extent of country. If Tippoo was once foiled in his attempt to surmount them, the defeat is not chargeable to

* In England 68 shillings, France 20 shillings, Spain 10 shillings, Turkey still less.

† They were erected in 1775 by the Travancore Government, who purchased from Cochin the strip of land they occupy. Vide account of the Codachayree district; they were taken in 1789.

their strength. They now present only a high bank and narrow half choaked ditch, the whole overgrown with forest, but in point of structure they are greatly inferior to the southern lines, and could at no time have offered any difficulties the most ordinary enterprize would not readily overcome. The fort of Kodungaloor (forming a point upon those lines) which arrested Tippoo's advance experienced his vengeance, and is now scarcely to be traced. The two lines of fortifications intersecting the country and passing Yaithumanur and Muattupully are quite of a similar character, only of somewhat ruder structure; a strong fence of bamboos following the crests of the banks serve now to point out the course they pursue. In the obscure feuds of the petty chiefs whose boundary they marked or guarded, they may doubtless, however feeble the barrier, have answered the purposes of defence, but it is only for such warfare they are calculated, and it is impossible not to regret that the labour* dedicated to their erection had not been better applied. The walls encompassing a few towns in the southern parts have but a weak profile. Palpanaveram and Oodagherry are amongst the most remarkable, but are places of no strength; their fortifications planned on an extensive scale yet remains unfinished; the latter presents however many facilities for the improvement of its defence. The coast is entirely devoid of fortified places: the little fort of Chunganacherry, built by that warlike prelate Menzas, probably to check the levity of his converts, is now dismantled, but might perhaps have been permitted to remain. Its situation was valuable as a depôt, and its strength sufficient to secure it against any attempts of the natives, rendered it in some measure a place of retreat against the accidents of war.

The country is particularly strong and generally woody. The multitude of streams that intersect while they aid the agriculture guard the possessions of the people; the inequality of its surface renders cavalry almost useless and impedes the movements of regular troops, at least the exercise in some degree of that discipline which renders them formidable. The ghauts, that grand natural barrier which constitutes a no less striking physical than moral limit, at once defines and defends the

* The northern measures 41 miles, the southern 21 miles; their banks are in many places 8 or 10 feet high, and its ditch is generally about 6 deep, and as many broad. In the vicinity of Chunganacherry is a similar line of fortification running for nearly 11 miles, but in a still more decayed state than the foregoing ones.

eastern confines; the mass of hills descending from them are only traversed by narrow passes, which run into rugged defiles as they proceed eastward, but though opposing a strong and defensible frontier, its great extent would demand the exertions of an enterprizing people to guard all its pervious points—an undertaking rendered the more difficult from the bad climate common to those parts during a period of the year and the vast extent of hills intervening between the populated tracts and eastern confines. The northern frontier is for the greater part mountainous, and where not covered by hills, lines have been thrown up to defend it. The inefficacy of those works as a barrier has already been mentioned; they are crossed by a variety of roads, which running through a comparatively open and level country present no material impediment. In fact there is a considerable choice of entrances, as will be seen by a reference to the Sketch given of the several communications leading to the interior, but it is only the most northern and southern ones that admit the passage of artillery; light bodies of infantry unencumbered by heavy baggage might enter by all the smaller ghauts. It is said that Hyder or Tippoo had it in contemplation to penetrate by the Goodaloor or Cumbum ghaut, and the choice would have been judicious, as enabling him by a few forced marches to reach the central parts of the country. The monsoon would necessarily affect the efficiency of any military equipment to a degree that would perhaps render it necessary to suspend operations during its violence; the period however that can be so considered is not of long continuance. This part of Malayalim eluded rather than opposed Mussulman and Mahratta dominions; its weakness almost courted aggressions, but to its remote situation and mountainous aspect may possibly be attributed its escape from the grasp of those conquerors, whose armies composed in a great measure of hordes of cavalry, have not ventured to pass the mountainous line that equally opposed their entrance as escape.

Population, Amount, Distribution, &c. &c.—The Nairs used to estimate their number by the amount they could muster for warlike purposes, one in each family being always at the command of the chief, whose force was in fact thus formed. Their traditions on this subject would argue a diminution in the population, which Tippoo's invasion and a concurrent small pox are stated to have had some share in producing; indeed it would appear to have been more abundant than

we now see it,* at least there are evident marks of its having receded from the foot of the hills, the immense forests that clothe the higher mountains indicate their inhabitants must have always been scanty. Travancore contains nine hundred and six thousand five hundred and eighty-seven souls ; giving one hundred and thirty-four and seven-tenths to the square mile, apparently a rather meager population : but if we deduct the area of the lake and mountainous extent, for the inhabited parts only occupy about two-thirds of the whole area; this density will be increased to two hundred and sixteen souls to the square mile.† It might perhaps support greater numbers, but regarded as to the space over which it is spread. The population is as equally dense as almost in any other part of the Peninsula, probably much more so in the maritime districts, which on the average contain three hundred and seventy-five souls to the square mile, but though here crowded, the population is not accumulated in towns; this concentration is in a great measure confined to a strip of about from nine to twelve miles in breadth running parallel to the coast; retreating from it the inhabitants are more diffusely scattered, except where attracted by rivers : they crowd along their banks. The borders of the sea-shore are chiefly inhabited by Showans and a race of fishermen, the Nairs and higher classes in most instances disliking its immediate vicinity. Polyandry is supposed to have some influence in obtaining the usual proportion of the sexes with reference to the total amount of population : this is not observable but among the Nairs, particularly in Cochin, the females are most numerous, and the circumstance can only be ascribed to the singular economy of the people; the difference varies with locality; the excess is in some instances considerable and on the whole almost inverts the usual order.‡ The amount of a family may be stated at

* Bartolomeo says that on the occasion of establishing a Poll tax the amount of the Christian population was in 1787 ascertained to be a hundred thousand, making no allowance for the numbers which Tippoo is supposed to have destroyed; we should only have an increase of about twelve per cent in nearly thirty-three years.

† Bengal two hundred and ten, England one hundred and twenty.

‡ In Europe the males are to females as one hundred to ninety-seven, with the Nair here in the proportion of one hundred and ten, to one hundred and twelve.

about four* or perhaps even less persons, 3'32 is the average number of persons to each house. It is probable however that in ascertaining the total of the habitations some error may have occurred, the enumeration from the manner in which they are scattered has necessarily been difficult; the allotment of the population will be sufficiently seen. In distributing its numerous castes under a few general heads, we shall find that the Numboories compose almost one hundred and eleventh part, or united with the inferior order of Malayalim Brahmins, something greater than an eighth; the Paundy or Brahmins of the Eastern Coast (upwards of two-thirds of whom are foreigners) amount to about a fiftieth, if to the various classes of Brahmins be added the castes of Umblawassies, those connected with the religious establishment, will form about one-twentieth of the population. The superior orders of Nairs, including the Kshtries, descendants of petty chiefs, &c., constitute something more than a fourth, but adding the inferior ranks of the class of Shuders, the whole Nair population may be considered as composing very nearly one-third of the total population. Mahomedans of every description are in the proportion of nearly a twentieth, numerous classes of Tamools of castes common to the other caste (of which about half are emigrants, or their descendants) amount to about a thirteenth. Those belonging to the various castes of artificers constitute a twenty-sixth, while such as are connected with the more menial professions, reach only to a thirty-fourth of the whole, of which the useful classes of Showans or Elawars form something less than a fifth; Christians of every description an eighth; predial slaves a ninth, but this proportion will be enlarged to nearly a seventh, of the numerous divisions of the Parriar and very low ranks, whose condition differs little from the former be added. The accompanying tables, the particulars of which have been taken with a care and minutiæ that stamps a value on their details, will be found to contain much interesting information. Exclusive of that relating to the population, there has been added some other particulars. The Chanashoomaree accounts will be found in a still more minute form on reference to the District Memoirs.

* In drawing conclusions from the number of Puttiams (or register deeds of property) issued, and supposing each to represent a family if this estimate of its numbers be adopted, the result would probably well accord with that given by the Tables, but if any discrepancy it will be recollected that there are cases (the property being in different districts) where the same family may hold several such Puttiams.

Population Table of Travancore and other Particulars connected with its Statistics.

Names of the Districts.		Malayalim Brahmins of superior Caste.	Malayalim Brahmins of inferior Caste.	Various Castes of Brahmins of the Eastern Coast.	Chetties and Nobles or Prubbookamars.	Umbalwassy or those Castes connected with Religious Establishments.	Malayalim principal Shooders or Nairs.	Secondary class of Shooders or Nairs.	Mahomedans of various denominations.	Various Castes of Tamul of the Eastern Coast.	Different classes of Weavers, Washermen, Potters, and Barbers.	Konkanies, Rajapoots, and Mahrattas.	Artificers and Traders of various kinds.	Christians of every description.	Showans or Eleewars and various subordinate division of this class.	Division of the Parriar Caste.	Different pyedial Slaves.	Hill Tribe.	Total number of Castes.	Total of Houses.	Total of Males.	Total of Females.	Total Population.	Area in square miles.	Estimated extent under wet cultivation.	Amount of population to the square mile.	Number of cattle to the square mile.
Thovaulay	Districts S.	9	,,	498	,,	,,	3781	,,	781	2,169	420	,,	594	128	266	2,528	,,	,,	30	4,404	5,581	5,593	11,174	120½	16½	138.9	61.2
Do.	Districts N.	,,	,,	457	,,	23	,,	,,	4	2,456	85	14	231	192	168	1,869	,,	,,	30	1,767	2,749	2,750	5,499				
Agusteshuram	do. S.	40	24	1,056	,,	121	5,203	765	314	4,239	819	,,	1,097	4,363	3,269	2,644	41	,,	40	6,846	12,772	11,223	23,995	97½	22½	531.4	99.3
Do.	do. N.	2	47	1,984	,,	531	,,	61	1,786	10,900	3,561	158	1,353	,,	3,762	3,462	10	,,	47	4,069	15,055	12,562	27,617				
Culkolum	do. S.	62	5	524	308	48	5,562	737	1,331	6,665	472	6	1,412	3,368	982	2,497	336	,,	48	7,074	11,646	12,669	24,315	284½	32⅜	153.2	67.8
Do.	do. N.	121	13	1,474	34	85	5,778	821	1,172	2,500	525	,,	1,484	758	936	2,997	129	129	62	7,027	9,896	9,060	18,956				
Vellavencode	Mundaputtum	139	467	394	,,	148	7,780	513	851	1,047	855	,,	1,010	3,207	10,709	468	2,183	241	68	7,754	15,089	14,923	30,012	145½	14	206.9	45.4
Neyattancurray	Wuddakul or Districts.	115	21	547	7	417	13,633	2,128	1,564	1,781	1,575	23	1,862	1,063	8,780	,,	6,721	,,	65	7,729	20,147	20,090	40,237	213½	19½	188.9	49.0
Trevandrum	Districts S.	69	12	3,343	75	281	5,651	1,482	2,319	1,176	748	86	902	1,690	4,120	78	2,574	,,	82	6,223	12,618	11,988	24,606	99½	11½	440.2	131.3
Do.	Districts N.	483	24	710	50	689	6,251	1,162	1,003	1,511	384	,,	859	354	2,893	11	2,594	,,	57	5,679	9,858	9,120	18,978				
Neddoovencaad	Mundaputtum	157	5	175	,,	408	6,654	1,688	679	575	577	,,	1,007	,,	1,440	7	3,758	727	59	5,272	9,164	8,693	17,857	339½	18	52.5	24.3
Sherienkiel	Wuddakul or	615	22	851	105	677	9,053	1,359	2,209	647	653	5	1,300	2,005	9,108	122	3,204	,,	73	8,955	16,300	15,635	31,935	109	15.3	292.9	93.6
Coulum or Quilon	Districts.	62	72	51	204	244	19,264	4,139	3,149	9,569	2,734	412	4,461	1,824	1,799	87	1,391	,,	71	19,993	26,468	22,994	49,462	153½	16.0	323.2	56.1
Kotarakurray	Districts S.	141	24	77	12	702	4,205	748	447	831	411	,,	658	1,407	1,674	47	4,046	127	82	4,742	7,783	7,774	15,557	634½	19½	45.3	31.6
Do.	Districts N.	113	,,	14	50	290	4,492	655	449	378	279	,,	500	788	1,142	17	4,060	,,	42	4,028	7,095	6,132	13,227				
Shenkotta above the Ghaut	.. ..	,,	1,230	,,	289	,,	,,	660	6,272	730	,,	641	14	1,080	2,702	21	,,	45	4,701	6,675	6,964	13,639	64⅜	13½	213.1	95.0
Kunnatoor District	.. .. ..	239	166	63	27	437	6,669	530	578	480	693	,,	814	1,386	2,376	62	4,451	3	78	5,010	9,215	9,759	18,974	184½	11½	103.1	46.2
Mauvillykurray	Districts S.	205	244	195	352	662	13,519	345	370	508	595	,,	875	2,418	7,519	68	3,176	,,	62	8,605	15,434	15,617	31,051	364½	30.0	129.3	74.6
Do.	Districts N.	267	129	68	168	372	4,800	251	383	523	359	,,	571	2,750	3,039	69	2,279	,,	55	6,893	8,155	7,873	16,028				
Tiruwulla	Mundaputtum	473	156	172	249	387	7,333	316	166	303	745	140	972	3,887	2,871	160	2,735	,,	72	8,355	11,801	9,264	21,065	124⅜	18.0	169.8	69.7
Kurnagapully	Wuddakul or Districts.	232	260	147	200	816	17,025	1,306	1,959	774	1,253	90	1,521	3,627	11,353	174	2,037	,,	72	17,045	20,979	21,795	42,774	89	21.0	480.6	229.2
Kartigapully		402	310	453	7	1,314	18,698	895	1,554	933	1,174	1,134	1,503	3,344	11,353	315	2,928	,,	62	17,701	22,760	23,557	46,317	70	34½	661.6	504.1
Umbalapolay		252	194	1,069	479	661	9,745	2,649	6,253	3,737	1,859	1,446	1,244	9,650	7,558	458	3,479	,,	79	10,403	25,833	24,900	50,733	121½	66⅜	419.2	51.8
Sharetullay		60	253	87	615	435	4,419	175	849	2,543	1,538	846	397	4,952	17,614	,,	2,230	,,	62	8,110	19,171	17,842	37,013	129½	23⅜	886.9	41.4
Chunganacherry		448	133	64	460	588	5,892	1,338	924	291	480	68	604	4,493	2,466	188	4,570	149	56	5,829	11,808	11,348	23,156	260⅝	42½	89.0	17.7
Kotiam		391	256	128	53	584	5,380	293	309	110	487	179	649	6,789	3,180	113	5,462	,,	66	4,996	11,651	12,712	24,363	147	27½	165.7	48.9
Meenachel		169	90	4	157	313	3,298	43	504	232	402	,,	476	5,577	1,510	56	2,864	291	49	5,654	7,440	8,546	15,986	126½	7⅜	126.8	94.4
Thodhuwully		123	48	17	107	150	1,264	62	749	603	685	,,	278	1,312	1,067	,,	1,773	324	44	1,683	3,985	4,577	8,562	534⅞	10½	16.0	5.4
Yaithumanur		334	154	102	242	448	8,144	742	139	304	340	75	792	5,288	7,035	,,	5,587	,,	45	12,107	14,035	15,421	29,726	140½	57⅜	212.3	106.6
Vyekkum		383	130	195	443	358	3,690	732	661	417	497	321	337	1,755	7,615	47	2,772	,,	73	5,334	9,584	10,769	20,353	88⅜	22⅜	228.6	103.8
Perawum		453	81	64	113	365	3,457	406	5	91	34	,,	349	5,470	797	34	3,240	,,	56	5,163	7,438	7,521	14,959	116	27½	128.9	78.0
Muattupully		385	241	106	137	317	3,398	499	546	171	331	,,	612	6,212	2,963	78	3,013	,,	52	8,140	9,143	9,866	19,009	193	28½	48.1	34.1
Perrumbauloor or Kunatunaad		241	139	101	211	270	5,756	544	2,004	167	198	,,	545	4,991	3,359	32	3,347	26	48	9,595	11,261	10,670	21,931	163⅜	35½	133.7	176.0
Aulungaad		516	95	59	293	321	2,728	2,532	1,945	209	431	102	1,142	8,425	3,807	69	4,533	71	71	8,663	13,799	13,479	27,278	208⅛	47	131.1	78.3
Purraoor *		101	124	39	73	149	2,866	748	846	474	445	1,908	453	3,201	5,563	,,	1,203	183	66	4,388	9,277	9,099	18,376	47¼	19½	390.9	108.7
Yeddawuggay or Petty States.																										
Autingul		130	8	1,184	23	324	3,650	831	291	380	541	7	331	,,	1,535	,,	1,147	,,	52	2,558	5,171	5,211	10,382	34	,,	305.3	122.7
Pundalum		86	60	10	190	227	6,725	740	503	439	292	,,	233	790	3,750	8	2,309	415	52	4,093	7,989	8,788	16,777	742½	5⅜	204.8	18.7
Yeddapully		101	70	24	131	223	4,057	755	1,630	154	618	300	338	4,523	3,099	75	1,985	,,	59	3,629	8,933	9,150	18,083	57½	7	317.2	112.6
Pooniatu		,,	,,	37	15	83	32	47	62	200	,,	,,	15	78	102	,,	,,	,,	16	165	316	355	671	185¼	,,	3.6	2.9
Wunjepolay		10	34	14	,,	45	1,337	623	125	245	96	,,	125	79	560	,,	786	75	37	1,016	2,031	2,123	4,154	57	,,	71.1	22.1
																							A.1,800			
Total....		8,129	4,111	17,750	5,612	14,734	241,240	33,645	42,058	66,866	29,121	7,320	34,547	112,158	164,229	21,532	98,974	2,761	82	272,298	456,375	448,412	906,587	6,730½	741	134.7	56.8

* The lands rented by Mr. Tate included in this district are principally Eleewars and Christians.

General Character of the Country.—Than Travancore and Cochin* few parts of the Peninsula present so great variety in its population; there is some difference of features and shade of colour, but they are still less distinguished by their habits and appearance than alienated by prejudice and institution of caste. There is of course some analogy of character, and their manners too has a considerable affinity to those of their eastern neighbours, but each have peculiarities in their habits of domestic life that mark a discrimination, in some points a much greater diversity than would be inferred from their vicinity.

Receding a short distance from the coast, the character of the population perhaps somewhat improves. The provincial divisions present some varieties; to the south probably arising from the deteriorating mixture of Vellaulers, they display an obstinate refractoriness that it is often as necessary to coerce as conciliate: approaching north, particularly throughout Cochin, this waywardness of disposition is succeeded by a mild and peaceable demeanour; their simplicity of manners is infinitely less vitiated than in other parts, at least it has received but little alteration from an intercourse with foreigners; with prejudices infinitely more insurmountable and unconnected by any interest or intercourse that could occasion community of sentiment, they assimilate to Europeans still less than any other natives, nor perhaps need we much regret their ignorance of them as such association too often diminishes their respect and taints their virtues without abating their prejudices. The interior is seldom visited by Europeans, and to this perhaps may be ascribed the ready attention which the traveller experiences, but the natives by no means seek his acquaintance, indeed are shy of strangers. It may be that the requisites for the support or enjoyment of life are here more limited or less difficult of attainment, for even within the limits of their own village or district, they know or care little for other countries, have no curiosity of adventure, and even an imperfect knowledge of their neighbours, whom they regard as inferior to them. The language spoken differs in the southern parts, where it is largely intermixed with the Tamul, but we do not here observe that mixture of tongues so common on the other coast. The inhabitants of this never

* The observation on the population may serve for both countries.

speak any but their own,* nor does even their intercourse with Europeans tempt them to acquire their language. Sircar schools, two in each district have been established for the benefit of the community at large, but it would infinitely improve their efficiency were the number as well as the plan (though it must be confessed the Natives are little disposed to excursive knowledge) on a more enlarged scale. The inferior ranks are wholly untaught, but an alleviation of their physical wants must precede any mental improvement.

They bear a general resemblance to the people of the other coast, but have a greater symmetry of person, a fairer complexion, more mild and agreeable features; nor do we ever see amongst them that shrewd over-reaching cast of countenance, so common there. Natural deformity is rarely met with, but some diversity of exterior is observable, allowing however for the difference that coarser fare, greater exposure, and severer labour will produce; a great family likeness is perceptible throughout; they have (particularly among the higher orders) an expressive, pleasing, though not always fine physiognomy, generally a delicate formation of person, which is rather perhaps below than above the ordinary standard. The stature of the women is inferior to that of their neighbours, but their attractions rather condensed than diminished, give them claim to a more than equal measure of perfection, particularly those of the Nairs, who have a soft fulness of form, and elegant but fragile contour.

Subsistence is almost entirely derived from agricultural labours, nor do the temptations of commerce attract even the wealthier classes from rural pursuits which are most esteemed; the handicraft professions being abandoned to the very lower ranks, nor does the practice of them always secure a certain livelihood, though that such could be earned without the uninterrupted application of industry, might be concluded from the abstemious character of their diet. Conjee or rice soup (a leaf invariably performing the office of a spoon) forms the first meal, the second consists of rice, (dry grain being very little used); their condiments are of the most ordinary kind. The pulp of the mango reduced to a paste and dried, having been spread on mats for this purpose, is amongst the

* There is now at Trevandrum a Free School supported by the Travancore Government, at which a good English education can be secured. The attendance of about 500 pupils is a proof that an English education is valued.

best. The ordinary oil is a common substitute for ghee, but little animal food is consumed in the interior, those living near the sea in a great measure draw their support from that element. The cocoanut in all its shapes constitutes one of the chief articles of subsistence, and the jack, plantain and mango are here articles of the first necessity rather than luxuries—the kernel of the latter is ground into flour. Rice constitutes the food of the lower classes for but a portion of the year; their scanty store exhausted, great variety of the yam, cultivated tuberous roots, and sago produced from a species of the palm, afford a substitute—many of the hill tribes subsist almost entirely on arrow-root, and the kernels of the endu, which having been boiled and steeped in a stream for two or three days, operations necessary to extract their poisonous qualities, are ground into flour, but the mountaineers are not alone reduced to this meager fare; that of all the lower classes is frequently precarious, often unwholesome and scanty; an indiscriminate appetite makes wild roots of every kind, particularly of aquatic plants, for which the Polayen is seen searching up to his neck the waters of the lake. Lizards, mice, &c., contribute to supply deficiencies, nor will much be rejected by a taste to which the alligator is acceptable, many of the most inferior classes being often reduced to this revolting fare. The expense of a Nair family in tolerable circumstances will not exceed ten or twelve rupees a month, of a Showan probably not more than a moiety of that sum, which with a Polayen may still be reduced by half; the dairy produce is generally consumed at home, butter-milk diluted with water and rendered very acid by an infusion of leaves partly aromatic, being the ordinary beverage; but they do not retain themselves entirely to so primitive a one; most classes (nor have the Brahmins quite escaped the imputation) indulge in the use of spirits; the temptation is great as it is so easily indulged, the quantity purchased by a few copper coins being sufficient to intoxicate, like all other Natives their potations are unsocial, the harsh spirit sufficient for the purposes of their coarse intemperance and being more calculated to produce oblivion rather than conviviality; the better ranks too are addicted to the use of soporifics (particularly opium) a vice by no means uncommon even amongst the Christians, whose pastors are not proof against its allurements, but the placid intoxication it produces is not followed by ferocity, nor do their orgies, however intemperate, ever end in riot. Of their domestic accommodations little can be said; it has been seen that with the better ranks their houses are objects of vanity and care, feelings that do not extend to their furniture,

rude couches, and some brass culinary and household utensils appearing the only articles meriting that designation,—a singular simplicity that makes every thing answer every purpose, converts the bark of the arreka to many domestic uses.*

On the whole, though we cannot attach any great value to the standard of their improvement, or characterize the people as deserving the reputation of great industry or pure morals, yet they are superior to their neighbours in many things that exalt one class above another; it must nevertheless be allowed that the relative condition of master and servants is here more unfavorably contrasted, and that with equal or greater resources than them, the condition of the lower classes generally is inferior to the corresponding ranks of the neighbouring countries, and their indigence is rendered more striking by the comparative affluence of the higher orders, who agreeable to their measure of it, have a considerable share of enjoyment; this distinction might perhaps be partly traced to an apathetical disposition that renders them indifferent to higher enjoyments, but perhaps there would be more justice in ascribing it to the tyranny of caste; an indelible line here separates the different ranks, in no part of India are those unnatural divisions so strongly marked, so anxiously regarded, or their degrading or ennobling associations in such activity.† The enumeration of fifty-two castes shews the divided character of the population, but the scale of precedency is still more minutely graduated, each caste being split into various sub-divisions, which though serving to divide as well as distinguish, it would be difficult to follow through all their intricacies. It is however observed that the feelings they involve, have been somewhat assuaged. The Brahmin less deified, permits the Nair to approach him, while he in turn amongst other concessions submits to the Christian being seated in his presence, nor dare he now sacrifice the Polayen to his caprice or indignation, but the implacability of those prejudices must be infinitely more relaxed before the lower classes; the most valuable part of the population, and on whom depends the whole productive industry of the country, can rise above their present state of debasement. Their condition (though improved and improving) excites our

* Or rather the spatha or leathery covering that encloses the fruit in its early state.

† The number of paces to which each may approach the other is minutely defined—a step beyond, entails pollution and punishment.

pity, often our disgust, but above all, the situation of the predial slaves most deserves commiseration, is at once amongst the most useful and most miserable, suffering a wretchedness scarcely susceptible of aggravation or amelioration.

Brahmins.—Though divided by caste, the population have a great similarity of manners, but formed of such a medly, an outline of its component parts may be desirable. The Brahmins to the south of Quilon are called Poties,* in the more northern parts Numboories, a denomination confined to those of Suddekerala.† The Alwanchayree Tambrakul is viewed as the chief of the Numboories, though he possesses no district jurisdiction over them. In the scale of precedency, the Adhienmars or the descendants of eight principal families who once ruled Kerala hold the first place. Pad is a title bestowed on superior rank, sanctity, or learning. Those who have performed the Ootram are termed Akkaterypad—skill in the offices of priesthood obtains the appellation of Buttaderypad, while those who have achieved the sacrifice of the Yoigam, merit the title of Chomadrepad, and enjoy the privilege of wearing large gold ear-rings—those having control in temples are called Muttumadda Putter; if Potics, Tundreeadhein. The learned are the Vaidians, Sandies, or officiating priests. There are Sunneasees of various appellation, ranks and shades of difference, though such a life does not here imply the observance of any very inconvenient austerities. There is too considerable distinction of property, but the Numboories are not split into sects; each deity has an equal share in their homage, nor do their opinions or practice except in some frivolous observances differ from the Brahmins of the other coast; they are said to be lax in the performance of their religious duties, at least less scrupulous than formerly; they deplore but dont amend this degeneracy of faith and zeal, which the Putters over whom they claim a superiority (denied by them) ascribe to the malediction of Sancara Atchayree. They have no Agarams, nor do they ever live segregrated; loving retirement, they court the seclusion afforded by the vallies of the interior—their illums, large and commodious canopied in foliage and seated on the bank of some river or stream, breathe an air of undisturbed repose, and evinces a

* They will be spoken of generally under the latter denomination.

† The name has some reference to their having been originally (as the legend says) emigrants.

considerable share of affluence; those not possessing property, it will have been seen, derive an ample subsistence from the religious establishments; this they receive as a right, not as charity. Pursa Rama having conferred on the Numboories all temporal as well as spiritual authority, they still profess to claim the sole sovereignty of the soil, though their possessions have been considerably reduced. At an earlier period they held unbounded sway over the minds of the people, nor has this pernicious influence yet entirely ceased, but originating in the degradation of the lower orders it must decline as they improve. The Nairs are still in some measure their slaves,* at least when holding or superintending their lands, but it is an easy servitude in which they are held by interest rather than law; somewhat aristocratical in their motives, they are shy and rather avoid than seek intercourse with strangers, but the reserve of ceremony once worn away, their manners are courteous, but chargeable with the refinements of dissimulation and guile, they cannot be regarded as forming any index to their disposition. They have no influence in civil affairs, and with some trifling exceptions are not engaged in them, but their sanctity not appearing offended by the profane duties of public life, this abstinence cannot be ascribed to a voluntary forbearance, prejudice prevents them from engaging in any useful profession: some are employed in the performance of religious offices, but the greatest part indulge in indolent repose—and if an easy voluptuous life with nothing to ruffle its uniformity be happiness, they enjoy a large share of it; it is not even interrupted by the cultivation of literature; their erudition rarely exceeds a very imperfect knowledge of Sanscrit, they however speak a pure language; of their recreations it is difficult to speak, the vain science of divination serves sometimes to divert their lassitude. Though holding familiar intercourse with other Brahmins, they will not intermarry with them, and scrupulous as to their alliances decline extending them even to the Poties. Polygamy is nearly unknown—the eldest son of a Numboory family alone marries, a restriction imposed probably to prevent the diminution of dignity by the increase of numbers, or that of wealth by too minute divisions of property. Should the eldest son have no issue, the second marries, and so on till the object be attained. In consequence of this custom, the females often enter into wedlock at a very advanced

* In addressing the Brahmins they style themselves so, and are called generally by them Adhienmars or Slaves.

age, or die in a state of celibacy, but so tenacious are they of their observances that the corpse undergoes all the ceremonies of marriage; an Arria Putter performing the part of bridegroom in those posthumous nuptials. Numerous daughters are considered as a misfortune, their dowry and other necessary expenditure consuming a large share of the family property. In the selection of a wife, female mediation directs the choice, as the veil of concealment is not removed till after marriage, when it is too late to profit by the discovery, but cupidity would seem the only passion necessary to be gratified, as a stipulation on the score of dowry always forms the most important article of the treaty: it is unnecessary to repeat the detail of ceremonies that follow its ratification, and equally so, to describe those of their obsequies:—voluntary cremation of the widow on the funeral pile seems unknown here,* at least they do not now aspire to the honor of this superstitious, sanguinary, but generous devotion; for which is substituted the easier ceremony of consuming the tally. Nothing can exceed the precautions taken by the Numboories to seclude their women from the gaze of profane eyes, guarded with more than Moslem jealousy; their nearest relations are interdicted communication, even brothers and sisters are separated in early age. The women are known by no other term than Untergennem or Agotamar, which may be translated, the concealed—their seclusion is more strict than that of a cloister, if venturing to some neighbouring temple; rolled in cloth, fortified by a large umbrella, and preceded by a female servant who commands the absence of all intruders, they escape the view of the curious. Where chastity is so strictly guarded, a breach of it is not easy; instances of frailty however are not unknown. The Numboories are comparatively fair, well formed, and their women said to be distinguished by their beauty, their costume except in being somewhat less scanty, differs in nothing from that of the Nairs; the privilege of wearing gold bracelets is the only peculiarity in their ornaments, their cleanliness deserves commendation, and might be ranked as almost a secondary virtue, did not much of it arise from superstition.

Numbuddy Mootoadda Aghapaudovel and Eleeadoo are inferior castes of Numboories, each forming different ranks; they are the de-

* Although it would appear very common on the other side of the ghauts, as is seen in the number of rude monuments commemorating this event in Shenkotta.

scendants of Brahmins who were degraded from the station they once held for various transgressions at some remote date; tradition has handed down the story of their disgrace, but it is unnecessary to repeat the tale.

Of Foreign Brahmins.—The prospect of gain and the high veneration experienced by the Brahmin caste in Travancore, attracts crowds from the surrounding countries. The Putters trace the date of their first emigrations to the period of the earliest Kshetry Princes, when their numbers were few, their reputation high; the increase of one has proportionally deteriorated the other, but the influence of superstition still enables them to hold a place in opinion that their own equivocal reputation could never deserve. It is unnecessary minutely to enumerate the various classes of foreign Brahmins that resort here. The Embrantries from Toolonaad, (Canara) and Putters from Tinnevelly, Tanjore and Coimbatore are the most numerous. The latter are collected under Summooghum Muddums, which serve as a point of union; they are seventeen in number, and scattered throughout the country, each individual attaches himself to one, thus forming little communities or corporations: the Muddum has generally some funds of its own, but all belonging to contribute to its support, and the property of any of its members who may die without heir, or intestate, devolves to it. Some of the foreign Brahmins remain permanently, but their abode in most cases is temporary, as they believe that dying in Malayalim exposes them to the risk of transmigrating in the body of an ass—a fate averted by a timely retreat: they are chiefly engaged in the pursuits of commerce, which leads them frequently during their residence to visit the other coast; they traverse all parts of the interior, finding a subsistence at every Pagoda or Ootuperra, and this indulgence they are careful liberally to avail themselves of, the object of all is to accumulate a certain property with which to retire to their families, by whom they are rarely accompanied: they are indefatigable in the pursuit of this end, which their singular perseverance and economy generally enables them to accomplish. Ambitious of office, they often attain it, but are generally seen performing some of the minor duties of the temples, often in still meaner occupations frequently of a secular kind, but nearly half are merchants trading in cloth (of which they once had the exclusive privilege) and grain. The Embrantrie has some amiable qualities, and is by no means remarkable for the wily duplicity that distinguishes the Putter, but it is superfluous further to draw the character of this class of men; emigra-

tion has not enlarged the sphere of their virtues, and they may be considered as ranking greatly below the Nomboories in every estimable quality.

Kshetries.—The introduction of the Kshetries into Malayalim appears to have originated with the dynasty of Sharun Perumaul; the most eminent are called Tumbeemars or Rajahcoomar: Teroomapaud denotes those of lesser dignity; there is some difference in point of rank and privilege, the Saumunder class though belonging to the Kshetry tribe are of secondary estimation. It is superfluous to detail their minute peculiarities; their general character and customs so much resemble those of the Nairs: as with them, the manner in which the race is continued gives a wide scope to the wandering sensibilities of both sexes. The choice of the female is confined to the Nomboory tribe. The offspring of this connection belong to the Kshetry caste; the males are debarred forming any union with the women of their own tribe, but such being considered a high distinction amongst those of the first rank of Nairs, bewildered amidst profusion, the Kshetry only experience the embarrassment attended on so wide a choice. The progeny springing from such an union, ranks with the Saumunder caste. The Kshetry abstain from animal food aspire to consideration from the number and variety of their ablutions, and emulate the Brahmins in their theoretical piety, probably practical vice, which however is partly redeemed by the presence of some virtues: most of the petty chiefs are of this tribe, but with few exceptions none belonging to it possesses either authority or wealth.

Umblawassies.—The Umblawassy hold a rank immediately below the Brahmins, to which tribe it is said they once belonged. They still continue, with the exception of the Varriar and Mauroyen, to wear the sacerdotal insignia. The Umblawassies, though numbers of them are engaged in agricultural pursuits, are generally dedicated to the service of the temples, (in fact they are the Devadassee of the other coast, but much more numerous than the correspondent class); they differ in nothing from the Nairs except that the caste is kept up; as with the Kshetries through the intervention of Brahmins' assistance, the women of it being solely devoted to that race while the offspring of an Umblawassy by a Nair woman becomes a Shooder. They are of various denominations; the Shakkaiur performs as dancer in the Koothu Umbalums of the Pagoda; the employment of Pooshagum consists in collecting

flowers to decorate the idol; the deities of the Poosharodu are of an inferior nature. The Varriar Nangiaar and Mauroyen compose the chief musicians belonging to the Pagodas, sound the chank in announcing the approach of Nomboory Sunneeassee, profess the science of astrology, &c.; the last mentioned holds the lowest rank, to his other vocations adding the performance of some menial offices about the dead.

NAIRS.—The Nairs may be considered as constituting the soul of the population. They are all of the Shoodra tribe but split into various classes. The Velloymah hold the first rank; they are only seen in the more northern parts, where the Kereeathe class are also more generally found. The Illacurra and the three succeeding ranks predominate throughout Travancore; the above term signifies one belonging to the house of a Nomboory, and may probably denote the state of dependance in which they were retained by the Brahmins, while that of Shroobacurra applies more particularly to those who were held in vassalage by the chiefs. Paudamungalum and Tamulpaudum (appellation denoting those who were under the control of temples) constitute the fifth and sixth classes. Pulicham are the bearers of the Nomboories or higher ranks, but performing this office for no others. The Shacouller or Vellacaudoo are those following the profession of oilmongers. The Poolicay or Andem-Nairs are potters. Vellathudum or Errinkolay, Purriarrie or Vellakathura are washermen and barbers of the Brahmins and Nairs, but will only act as such for them. Aggatuchurnaver are those who perform some menial offices for the former. Yeddachayray Nair, or Terma Shaudra are cow-herds. Cullutu Nair, or Velloor-Nair are empirics. Yahbary, merchants. Oodatu Nair, boatmen. Attychorrchy, or Sidecar, a low caste who performs the necessary offices about the dead. There are four principal classes of artificers, silver-smiths, braziers, black-smiths, and carpenters, who constitute (though separate in themselves) a distinct body, and are the lowest rank of (if they can be included amongst) Shooders. Many minor subdivisions might be added; each of the above orders are still further graduated and discriminated by various shades. It must be observed however that those belonging to each particular class are by no means confined to the vocation some of them would seem to point out; and the profession must be generally considered as rather serving to denote a distinct rank, than indicating an occupation: this remark it will be seen is alike applicable to the several divisions of artists. The males

will eat (and with them the circumstance is important) with those belonging to their own caste, though somewhat lower than them in rank, but they do not carry their condescension very far; the females are quite inexorable on this point, and in many instances even decline using the vessel that has been touched by a person of inferior* (however slight the difference) order.

The higher order of Nairs are known under the collective term of Maudumby, or Prubbookamars, designations under which are comprised various others. The most common are Kurtaos, Elluiddum, Kymulla, Kurupu, Mainawen, Pullo, (the two latter are also used as professional officers) in which there is a nice gradation of pre-eminence; those denominations were originally allied to some authority, and still commands respect, but serve now to distinguish rank rather than influence or property, with regard to which they are pretty much on a level: they are hereditary, were often bestowed on merit, but more frequently obtained by purchase. They conferred some privileges amongst them, that of having a parasol borne over the head,† wearing a golden bracelet, being preceded by a particular kind of lamp, or having the writing instruments worn at the waist, made of gold; those were also ensigns of office, but a wider latitude being now allowed to their assumption, they have of course lost much of their value. Proprietors of land are always known by the title belonging to their estate, or rather its designation is invariably used as a prenomen.

The state of society on part of this coast is in some measure peculiar to it; at least the economy of a Nair family differs from that of almost any other race of Hindoos. The uncle, or as he is styled Taruwuttee Kaurnaven, is the head of it; his eldest sister, the mistress. A family of brothers and sisters generally live together, and in most instances with a degree of harmony that might serve for imitation. The sons of the latter are invariably the heirs, and nepotism substitutes the place of paternal attachment. The bastardy of the children and ascendancy of

* Their fastidiousness is occasionally inconsistent. The Brahmins receiving as food a confection made by the Concanees, as the Nairs do a sweetmeat made by the Christians.

† The use of this article is common and necessary, but the honor consists in its being carried. Every Nair of respectability is seen followed by a boy who performs this office, and also bears his brass-vessel, and betel-apparatus,

the women that in Malabar so offended the prejudices and shocked the morality of the Sultan, would have here given equal room for his reprehension: they are less passive, have more influence in society than most other parts of India, and are infinitely less restrained in their intercourse with it: they have a quick understanding, are said to display great aptitude in acquirement, but a capability of reading the Raymayen is in most instances the summit of their attainments. They are often rich, frequently possess landed property, the details of which they manage with great ability. The intercourse of the sexes is regulated by a singular system whose cause is effaced in the antiquity that has sanctioned the practice. Its real nature and remote consequences is too intricate a labyrinth to be readily developed, but the subject is sufficiently curious to deserve mention, and such must be received as the reason of its introduction. The young Nair girl, at a very early age, undergoes the form of having the tally tied; this with the wealthy is an expensive ceremony (a crowd of guests being feasted for some days with rural profusion), but indispensable with all, he who personates the bridegroom receives a certain recompense, any of equal or superior rank are eligible, but a number and variety of minute combinations* of which the detail may be postponed are required in the selection. The astrologer decides those points, and fixes the auspicious moment for performance; receiving the tally, though a requisite, is a mere form, and conveys no claim to a more intimate connection, although on the death of either the survivor practises those ceremonies that would be observed, were the union of a more material nature. Such is the effect of the climate, that at the age of eleven or twelve years a girl has reached maturity. Suitors early present themselves, and the acceptation of a lover is signified by receiving from him a moondoo, some brass utensils, and other furniture, also annually cloths, oil, &c., amounting in ordinary cases to about forty or fifty rupees; four times that sum would be a handsome establishment, which scarcely five in a hundred could afford, and among the lower classes half of it may be considered near the medium. This union is termed Vissivassum—a great misnomer—as it in no measure binds either party; and perhaps we should overrate their morality in supposing that one such union in ten continued for life, and where the connec-

* The parties must have been born under the same planet. The astrologer with the high orders of the village, register with careful accuracy the moment of birth.

tion is of such stability, it is a matter of understanding more than enactment. The mistress of a Nair generally resides in her brother's house, having no authority in that of her paramour by whom she is visited at intervals, but he in the meantime must not be too scrupulous in guarding her against the encroachments of interloping competitors.

This system though more particularly belonging to the manners of the Nairs, serves as a precedent in some measure to most of the other classes; at least marriage in the ordinary acceptation of the term is nearly unknown amongst them; their union is regulated by the inclinations of the parties, and a mistaken choice soon rectified. The Nair women cannot be said to be prolific. The birth of a child, if a boy, is notified by a loud chorus of women accompanied by minstrelsy. The enumeration of the various subsequent ceremonies, and those observed on particular occasions during its early years, may be postponed. The uncle charges himself with their performance; he alone is regarded as protector of his sister's progeny. The father rarely contributes to their support, shares but little of their regard, and if known is soon forgotten: the mother however enjoys a more than ordinary share of veneration and influence. The Nairs should burn their dead; but when poor, they are necessitated to bury them. The corpse or ashes are always entombed within the garden, south of, but contiguous to the house; they do not exhibit that scenic sorrow displayed by their Eastern neighbours; but if their grief is less unruly, its sobriety must not be ascribed to coldness of domestic affection. It were tedious, as unnecessary, further to pursue the detail of their other customs and ceremonies which only differ in some minute particulars from those common to the other portions of the population.

VARIOUS CLASSES OF SHOODERS OF THE RACE COMMON TO THE OTHER COAST. —It will be seen that the Paundy Shooders (for such is their general designation) constitute a large portion of the population; indeed they may be considered as forming an original portion of the permanent inhabitants of Shenkotta and the more southern districts, but those found in the more southern parts of the country contribute greatly to swell their amount: in the latter instance they are chiefly emigrants (or their descendants) from the eastern coast. Numbers possess lands and permanently remain, as indeed do all that can obtain a livelihood; a large portion are seen as traders, artificers, peons or servants, &c. The character of this class is too familiarly known to require here any illustra-

tion; those composing it retain here all their ancient habits and continue to form a distinct body.

Mussulmen.—As to the few Pautan Mussulmen found in the country, they chiefly reside in the southern districts, and are for the most part the descendants of a body of Pautan sepoys, that swelled the Military rabble retained by the latter princes of Travancore; rather disposed to arms than arts, a more peaceful rule has reduced them to a considerable degree of indigence.

Lubbels.—The Iona Maupulay, or Lubbees, inferior classes of Mahomedans, constitute a more important and valuable part of the population; the former, nearly double in point of number, are found generally in the vicinity of the coast; the latter, of whom numbers are emigrants from Paundy, are more in the interior. Many of the last class lead a sort of migratory life, sharing their residence between this and the other coast, with which their mercantile habits lead them to keep up a constant intercourse. The Iona Maupulay (or as they are known in the southern parts, Maiters) though of foreign lineage, being descended from the first Arabs whom commerce attracted to Malayalim, must be considered as more particularly belonging to it. Moslems in creed, they are almost Hindoos in person and in point of character unite many, nearly all the vices of both. To the violence that too often characterizes the professors of their faith, they add a patient inveteracy and dissimulation ready to conceal, prompt to execute its purpose. They are much disposed to traffic, but not averse to agriculture; are intelligent, indefatigable, unscrupulous, possess some wealth, have considerable landed property, and are gradually rising on the supineness of the other classes. Stubborn and turbulent, they require to be held with a strong hand, but though troublesome, their superior perseverance in industry renders them productive subjects.

Concanies.—Which may also be said of the Concanies, who have all their habits of unwearied diligence, without any of their vices. This class came originally from Goa, having fled on the conquest of that place, first to Calicut, thence here, where they found a toleration denied them by the bigotry of the Portuguese, and escaped the rapacity of the Zamorin. They possess some lands, but are devoted to commerce in all its shapes, and deserve the merit of at least a very tolerable share of integrity and fair dealing. A series of centuries has in no measure altered their character. They are divided into three classes; the two

former are separated, only by some trifling distinctions; the latter, the Eedeenmars, are the servants or slaves of both.

CHRISTIANS.—The origin of those ancient believers who appear to have existed from the earliest ages of the Church, is a subject that might deserve enquiry; and the singularity of so large a population of Christians unadulterated by Proselytism, is sufficient to attract and fix the attention, but so much is already known or rather so many conjectures already offered regarding them that little of novelty can be added, however curious a very minute investigation, would necessarily be difficult, as the people know but little of their own history, and possess few documents that could illustrate it. Agreeably to the loose tradition that still holds amongst the Nazarenes, Christianity owes its introduction into this part of the peninsula, to the Apostle Saint Thomas, who entered Malayalim in 52, A. D. He established seven Churches, ordained two persons of consideration from Nomboory families, and took other measures to promote the practice of the Divine doctrines he preached; returning towards the eastern coast from this successful mission, he underwent the last honors of Christianity. The martyrdom of the Apostle first relaxed, and then almost extinguished the zeal of his converts who rapidly sunk into their old superstitions; their numbers and hopes were after a lapse of nearly two centuries reduced to eight families. At this eventful period, A. D. 345, the Patriarchs of Antioch who exercised a nominal sway over this distant congregation, dispatched under the guidance of Konnai Thomay, a wealthy Merchant, a Bishop, some Clergymen, and four hundred and seventy-two Christian families to its relief. They were viewed with kindness by the reigning prince Sharun Perumaul, who established them at Kodungaloor, readily protected their belief, and conferred on them some valuable immunities and honorary privileges. So seasonable a succour raised the drooping spirits of the last remnants of the faithful. Thus patronized, they rapidly increased in power and number; Antioch supplied an uninterrupted succession of Bishops who governed in spiritual concerns, till the arrival of the Portuguese in 1498. This people, who without the excuse emulated the fanaticism of the early Mahomedans, tried every means of intimidation and persuasion to restore those heretics to the true faith; where their eloquence failed, force carried the necessary conviction, and the Synod of Uddiumpayroor, under the guidance of A. Lexis de Menzees, Arch-Bishop of Goa, dictated the faith of the Syrians. The union of

the Churches continued from 1598 to 1653, when it was dissolved, an event partly hastened by the violence of the Portuguese to their unwilling converts, who no longer able to endure such a domination, vindicated the ancient Creed, assembled a Council at Aullungaad, and elevated an Arch-Deacon (a descendant of one of the earliest ones consecrated by St. Thomas) to the dignity of Bishop. We shall not be surprised at the Syrians revolting from a faith that had been imposed by violence, but it is curious that amidst the persecutions to which they were subject, we never find them rising above remonstrance. The largest body of the Syrians, however, still remained attached to their new faith, nor was the discord that reigned at this period amongst the Syrian Pastors calculated to reclaim the remainder of the apostate flock, now so completely alienated, that it seems most improbable they will ever return to their ancient belief. The people, however, are of a temper that might without much difficulty be brought to acquiesce in the re-union, but their priests who view the most distant approach to it with alarm, would oppose with all their influence such a reformation.* A code drawn up by the Syrians in 985 A. D., still continues to regulate the religious affairs of the Syrians which their Metropolitan superintends: the connection with Antioch having ceased, this dignity has become hereditary, the nephew succeeds, celibacy being a necessary observance. The Vicar of Veerapolly or rather Vicar General de Propaganda fide at Rome, holds jurisdiction over a part of the Romo Syrian and Latin Christians; another portion, but more particularly the Catholic Christians of the coast, are under the spiritual control of the Bishop of Cranganore, or as he is often styled Vicar General of Malabar; this prelate is nominated by the Arch-Bishop of Goa, but his jurisdiction in no way extends to the other congregations. The Syrians may amount to about thirty or thirty-five thousand souls,† the Romo Syrians may be estimated at perhaps double that amount, the Roman Catholics composing the remain-

* The Ranee not long since directed the restoration of some Churches originally Syrian to that congregation: however just the measure may have been, it created some alarm amongst the Romo Syrians, some of whose pastors being rather turbulent on the occasion, it was found necessary to admonish.

† It has not been found possible to ascertain the number belonging to each particular sect. The total amount of the Christian population in Travancore and Cochin is 155,693; to this amount may be added about ten thousand, as the probable number of Christians in the Company's territory south of the Punnany.

der; the rites of the Syrian creed are performed in 55 churches; 64 are dedicated to the Romo-Syrian form of worship; one hundred and eighty-two consecrated to that of the Roman Catholic (Latin ritual) making a total of three hundred and one* churches—a proportion greater probably than in most European countries, and one that would indicate a wealth and devotion now unknown. The numbers belonging to each church are of course various; on the average each congregation would amount to three hundred and seventy-two souls. Christianity is fully acknowledged by the chief authorities in those countries, and whether from their justice or indifference does not ever appear to have been exposed to persecution. This liberal spirit seems to have been communicated to the Christians (not always so much disposed to allow as require toleration) as in some instances we find the same church belonging to different sects. It will be quite unnecessary to enumerate the articles constituting the creed of those who here profess Christianity; that of the Syrians coincides in the most material points with the tenets of the Church of England; the other classes adhere to all the Romish absurdities; but the ancient faith and practice of all is corrupted and disfigured by endless superstitions, of which they have borrowed largely from their Pagan neighbours. External objects are necessary to kindle their devotion; the whole pantheon of Saints and Martyrs (and they share too much of their homage) pictured in grim disorder over the walls of their churches, stimulates their fancy or enlivens their zeal. Many churches and shrines have local privileges, and a pilgrimage to them is considered of great efficacy: amongst them may be particularly remarked, that of Saint Thomas at Mulliatur; its festival occurs at Whitsuntide, when innumerable votaries crowd to present their adorations and offerings. The Christians are scrupulous in observing the outward forms of worship; are constant in their attendance at church, where they display a piety, at least an attendance and decorum that might teach a lesson to the more enlightened. The women too partake equally in this feeling, and display a similar concern in spiritual matters; yet though interest-

* The total number of Syrian Churches including Cochin, some within the Company's boundary, is fifty-nine; those belonging to the Romo-Syrian including ten in the Company's district of Chowkaad, amount to one hundred and one churches; while the churches belonging to the Latin ritual are enumerated two hundred and fifty, making a total of four hundred and ten churches, scattered over that portion of the Western coast, south of the Ponany river.

ing, religion sits lightly on them; as with the Hindoos it is in some measure interwoven with the business of life, yet like them also it would appear to have but little influence on their morality, which cannot be rated at a very high standard. The religious establishments are still in apostolic poverty, at least the state of dilapidation* in which many of the churches are observed, would bespeak the insufficiency of the funds (sometimes diminished by the speculation of the elders) for the support of public worship. The revenue fluctuates with the condition of the flock arising from voluntary contributions, fees on marriages, christenings, interments, &c., and Pandarum on a per centage (seven and half) on all dowries: the priests have no regular salaries, but participate in those fees and their income increased by less direct means give them enjoyments greater than most of their parishoners; real estate cannot be devised or made over to churches, but they may purchase lands: they, however, possess but little of this kind of riches, have no plate or valuables whatever, or indeed in most cases other property than the few tawdry ornaments belonging to them.

However numerous the body of Christians are, the other portion of the people evince no taste for their religion, although in its present state differing more in theory than practice from their own: at an earlier period it is said that the eloquence of Saint Thomas overcame even the bigotry of the Brahmins—a story, the truth of which their present opinions might lead us to suspect, was it not that many families are still pointed out and retain amongst them the tradition of being their descendants.† With the apostle, however, has vanished the power of persuasion, as in other parts of India; conversion and humiliation have much the same meaning. The indolence or prudence of the Syrians leads them rather to avoid than seek proselytes, but even the more

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* The religious buildings of the Syrians are observed almost always to be in a worse condition than those of the other sects—a circumstance difficult to say whether arising from a greater poverty or less active zeal.

† Munnacavassul, a philosopher or devotee, is described as having administered some.....subsequent to the introduction of Christianity, Poonedadum to sixty-nine converts' families, whom he thus restored to their ancient faith: some of their descendants are still in existence; they are called Munny Gromacar and rank with the Shooder tribe. The circumstance is curious as pointing to a period when the prejudices of caste were less inexorable than they now are.

active zeal of the Catholics fond of increasing their numbers meets here a scanty harvest. Some few of the lower classes might be allured or persuaded (not convinced) into conversion, (as a spontaneous act it scarcely ever occurs) among the higher orders it would require an infinitely greater sacrifice; in consequence, their scruple is almost insuperable.

The number connected with the church has not been ascertained, but they are tolerably numerous. The clergy are at present generally ignorant; some are taught Syriac; others Latin; (the language in which the Liturgy of the different sects is performed) but so imperfectly as scarcely to comprehend what they read, and dreaming over the Missal or legends of the Saints. They display but little inclination to enlarge the circle of their accomplishments; they have few books, the Laity none; and they require first to be taught to read before their distribution could be useful; but from this state of declension the Syrians at least have a prospect of being raised, as a college (there was previously no seminary) has lately been founded at Kotiam for their instruction. This establishment owes its origin to the liberality of the Ranee, who has handsomely endowed it.* The Metropolitan is at present aided or rather directed in his superintendence of this institution by some English gentlemen Missionaries—an advantage that promises the most important results. Indeed this appears the only manner in which their disinterested exertions could be useful. Travancore and Cochin presents a fair field for their pastoral labours, but it is the business of education, not conversion; inculcating a more exalted devotion that shall unite morality with Christianity, must be the best mode of promoting its interests: extending their ministration by communicating instruction (the arts of superior industry would be at present the most desirable lesson) cannot fail materially to advance those of the community. The formation of some parochial schools is one step towards the attainment of so desirable an end, but to render them of any efficacy it is necessary that the same philanthrophy to which they owe their establishment, charge itself with guarding over and urging their progress.

There is a seminary at Verapoly that educates the clergy of the Romo-Syrian and Latin churches. Several schools are also scattered through the country; Pullypoorum, Pullingcoon, &c., the establishment

* It possesses a small tract of land near Quilon.

is under the superintendence of the Vicar of the former place, but the instruction of this portion of the Christian population was more particularly entrusted to Missionaries of the Carmelite order, from De Propaganda fide at Rome. That congregation however would appear indifferent as to the interest of this distant flock—a coldness of zeal with which it is not often chargeable. The clergy under the Bishop of Cochin have still less chance of improvement; there can scarcely be said to be any regular seminary for their education, which is in a great measure trusted to the parish priests, each of whom have one or two disciples, but no good can be hoped from such a tuition; the influence of the pastor being often in proportion to the ignorance of the flock: that of the Kuttanars is infinitely greater than their merits could deserve; to their spiritual they join a limited temporal authority, arbitrating in trifling disputes; transgressions against the church are punished by reproof, or excommunication, but the road to reconciliation is not closed—this bar being removed on repentance. The practice of their pastors however holds out a bad model for example: it must be confessed however they have but few clerical honors to stimulate their exertions; to their ignorance, they add a listless indolence, and a relaxed and pliant morality, difficult to reconcile with their precepts. They do not marry; the Syrians however are not enjoined celibacy, although they have observed it since the union of the churches; Menzees having denounced so uncanonical a custom on which however they have begun to infringe. The prohibition is productive here of its usual irregularities, and the priesthood have the reputation of indemnifying themselves liberally for the restraint imposed on them. They are not however diverted by those pursuits from the regular observance of their religious offices, but they adhere more to the minutiæ than spirit of religion, and hope to atone by the repetition of puerile ceremonies for the sacrifice of important virtues. The Syrian priests, better educated, not so turbulent, and either less dissipated or more prudent, merit (though not deserving the praise of any great purity) a higher reputation. Their garment, a loose white gown, or shirt, reaching to the knees, clerical tonsure and flowing beard, (this only with the Syrians) distinguishes them from the people; their ceremonial vestments display a good deal of tinseled finery.

The Christians, it has been seen, constitute about one-eighth* of

* But with reference to the extent of country in which they are found, they bear a much larger proportion.

the population, but they are of so varied a character that it may be desirable to discriminate the materials of which this body is composed. The Syrian* share is split into two parts; the Puttencoor† or Syrians, Piencoor or Romo-Syrians, both those classes are found scattered in the tract lying between the northern limits and Quilon, and constitute infinitely the most valuable share of the Christian population. That portion of it who chiefly belong to the Latin church inhabiting the coast, must be ranked greatly below the Syrians; they consist in a great measure of Moocavas, or fishermen, whose ancestors, the Portuguese, extending their religion with their power, forced or persuaded into Christianity. The Dutch may have been more judicious in its promotion; they at least have been less violent or less zealous, having made but few converts, and it is only in the district of Augusteshwar that we find a large Protestant congregation, converts from the Shaunars: they are under the spiritual direction of an English Missionary, as also are the few of that particular creed found in the vicinity of Alleppy.

The Nassaranies (the Syrians claim and deserve the high rank) are superior to any natives of India who profess Christianity; they are of a mild tractable disposition, ignorant but susceptible of improvement, and free from prejudice; might perhaps in time be taught (could such an object be desirable) to adopt our manners, to which however theirs at present does not make the slightest approximation: partially at least free from the prevarications that characterizes the Nairs; they have an infinitely franker deportment, and seem capable of a more lasting attachment than them. If they have less capacity, their greater integrity might argue the possession of superior virtues. Peaceable and valuable subjects, they return obedience for toleration and protection, nor would it appear they ever evinced symptoms of uneasiness at the contrival of the Nairs, accustomed to their pretensions, they willingly submit to their ascendancy—a passiveness that does not accord with the martial spirit they are said to have possessed, but of which the character now exhibits few remains; whatever may have been their former condition, they at present rank below the Nairs equally in estimation as

* They are all collectively known by the term Maupulays, or Nussarany (Nazarenes.)

† In allusion to some distinction as to the elements used in taking the sacrament.

in property, but they are not subject to the humiliation that so often attaches to the profession of Christianity in Asiatic countries. The Syrians are much disposed to commerce, but they are generally seen as cultivators, some possess considerable property; they are laborious from necessity, and to their industry many of the finest districts owe their fertility. There is little to indicate the gradations of society amongst them:—Turragen is a distinction conferred on a few of the principal men, but the rank carries with it no authority, and but little influence. Their domestic ceremonies need only be incidentally noticed—unlike the Nairs, the rights of filiation are fully acknowledged amongst them. The women are free from any sort of restraint—a singularity belonging almost peculiarly to this part of India. Marrying if possible at an early age, they are not chargeable with the dissolute manners of the Nairs, as regards the commerce of the sexes. Like the Nomboories, the bride must bring a dowry, which, as also with them, always forms an important preliminary in every connubial treaty; for passion has but little influence in dictating the union: this custom however has not the effect of frequently imposing celibacy on the females, whose relations consider it a duty to promote their marriage; the solemnities common to this occasion are performed in the church, always on Sunday, and particular periods of the year are considered propitious. It is unnecessary to describe the ceremonies, as they do not materially differ from those observed by Europeans, except only that the tally is the symbol of union. The different sects do not often intermarry, divorces are unknown as the church interposes its authority to reconcile family feuds. Widows are permitted to remarry after the lapse of the year. Children are baptized (all have scriptural names) on the thirteenth day. They lay great stress on consecrated burial—this feeling leads them to make charnel-houses of their churches; almost all of which exhale a sepulchral odour, nor is the practice likely to be abolished as it is found profitable: the cost of interment is graduated by the distance from the altar, and the solicitude evinced to be laid near this sanctuary would indicate that they thought it their best chance for salvation.

The exterior distinctions amongst the Syrians are subject to much variety, but carry with them few traces of the mixture of a foreign origin: they are generally of a better stature and a more coarse and robust form than the Nairs, nor do we scarcely ever among the women observe the delicate features and flexible figure common to them; some

few of the more opulent however are extremely fair, have a fine and more than ordinary marked expression of countenance. Cleanliness does not hold a place amongst their virtues; the dress of the men has nothing peculiar in it; they generally go bare-headed, their black luxuriant but greasy locks floating to the wind, or tied in a knot behind. The female costume is more decorous than that of the Nairs, although they display no reluctance to copy their nudity; it consists of a cloth (white is the invariable colour) wound round the middle, fixed in several folds at the hip, and reaching to the knees forms a petticoat; the person is concealed by a jacket on which some finery is occasionally lavished by embroidering the seams; it falls loosely below the waist, the sleeves covering the arm to the wrist: they often however dispense with this garment, for a less cumbersome vesture. Necklaces of Venetians, a cross, and silver rings round the ankle, compose the ornaments of the more wealthy.

It will not be desired further to pursue the detail of their manners, which bear in much of their minutiæ—a resemblance to those of the Nairs, to whom they are not perhaps inferior. Ameliorating the condition of the Christian population generally is an object of enlightened benevolence, and it might be expected equally from our sympathy, generosity, and interest. They of course have shared in the equal justice which a better government has dispensed, during later times to the other classes, but a judicious policy has within the past few years peculiarly distinguished them. They have been introduced to office: this innovation has contributed greatly to soften the prejudices of the higher orders, and may be attended with still more important results, and as uniting their interests must fix their attachment to a domination that has raised them from the oppression which they shared in common with the lower classes of the community to a respectable rank in it. Of the other portion of the inhabitants who profess Christianity it is superfluous to speak; they belong to the very lower orders, and present no peculiarities to distinguish them.

Shogamars.—The Shogamars or Eelavars are not of the Shooder tribe. To the south this class is known as Shaunars; to the north as Teeans, denominations carrying with them but slight shades of distinction, and all may be considered as applicable to the same race. They are found throughout the country, but in large numbers along the coast, performing in fact the chief horticultural labours of the cocoanut plantations, and employed in the various manufacture of the products: always

engaged in the more active operations of rural economy, they never hold office except of the lowest kind, in fact are rarely seen in any other character than ryots of some description or other. Martyrs to the distinction of castes, they are treated by the higher orders with supercilious scorn; too poor to invite their rapacity, they are held by them in bondage, at least they are awed into a servitude, mitigated to be sure, when contrasted to that of the prædial slaves. During late years this class has been raised in some measure from the state of degradation in which they were held, the repeal of an oppressive poll-tax from which the lowest poverty could not exempt the abrogation of the Ooloogoo or forced labour, and many vexatious restraints may have taught them their own rights and given them confidence to claim them. There is of course considerable variety in their condition and character; towards the south they have their subsistence from the palmyra, and enjoy some local advantages. The Shaunars bear a resemblance to the people of the other coast, and are not distinguished by that passive ductility of temper that marks the character of those belonging to the more northern parts. In so large a body some will possess considerable property, but the numbers of even the moderately affluent are exceedingly limited. All are allowed to hold lands and gardens; they constitute the principal portion of the under-tenantry, paying a rent that allows but little profit; in fact their soil rarely ensures them more than a hut affording an insufficient shelter, and permits them to subsist or rather starve throughout the year on cocoanut and fish. They are not remarkable as wanting intelligence, are indolent, harmless, tractable, and if deserving the charge of a timid pusillanimity, it must be ascribed to the state of vassalage in which they have been so long held. There are some distinctions of rank; each village has a Tundan, or principal of its Eelavar population; the office is hereditary, attended by some privileges, and exercises a domestic authority which is extended over all the lowest classes: to it belongs the investigation and decision of all controversies connected with caste, expelling from which, and imposing small fines, is the limit of its power. The Tundan presides at all ceremonies, but the Purriken—a character of subordinate dignity—is more particularly their priest, his spiritual aid being necessary on all such occasions, while his secular exertions are directed to the education of the village youth.

Kunneans and Paunans.—The Kunneans and Paunans are merely divisions of the Eelavar tribe; the former derive the appellation from

the science of divination, which some of their sect profess. The Kunnean fixes the propitious moment for every undertaking, and hysterical affections being supposed to be the visitation of some troublesome spirit; his incantations are believed alone able to subdue it. Numbers are employed in making the chuttrees or parasols so generally used here, the manufacture belonging peculiarly to them, but agriculture is their more ordinary pursuit, as it is also that of the Paunans. This class claim equality with the former one; from it are taken the musicians of the inferior order, but to this profession they add that of players, pretend to a knowledge of medicine and the occult sciences—the two latter accomplishments are here generally united—a doctor being necessarily a musician, and about equally skilful in both characters. The Paunans differ from all the corresponding classes in being married, and the children in every instance belonging to the father.

Hill-tribes. — A few wild but inoffensive mountaineers share amongst them the whole of the hilly parts. It is difficult to fix their total,* but they are not numerous. Influenced by all the prejudices of caste, they are divided into several distinct tribes, who have little intercourse with each other, but their character is similar, or only distinguished by minute shades: it partakes of the rude wildness of their hills, but is in no instance ferocious. Though living in clans, they know little of that union and attachment that belongs to such an association. Each society has its petty chiefs; most of them owe general allegiance to the Rajahs of Pundalum and Puniatu; caprice leads them to occasionally transfer their fealty called Mopen to the South Kunneecar, whose authority rather domestic than despotic, is willingly submitted to. Their mode of life too is every where the same, subsistence being chiefly derived from the spontaneous produce of the wilderness through which they roam. The spoils of the chase (of which they often rob the chennai) yields a precarious addition, and the collection of the hill products affords the means of obtaining the few coarse luxuries suitable to their taste. Wicker-work (made from the bamboos) in which they are very ingenious, is the only art they practise. They are not exempt from the fever common to the hills, but are in general hardy and endure privation with stoicism—a virtue that the wretchedness of their situation too often

* It would appear certainly greater than that given in the Statistic Tables; so scattered we shall not be surprised at any incorrectness in the enumeration.

calls into action. Of migratory habits, they move about in small hordes, necessity alone leads them to the inhabited parts where no inducement could persuade them permanently to remain. In their rambling tours, they carry a staff or pike, a knife stuck in the girdle, and sometimes bows and arrows, for they have no fire-arms: a basket slung at the shoulders contain some few necessary utensils, and followed by their dogs and women, the latter loaded with the younger children and other impediments of the family, they wander from one place to another as caprice or convenience may dictate. Their huts are soon erected, often on rocks or trees, a security against tigers and elephants—their fellow occupants of the woods, with whom they share or dispute possession: conversing amongst themselves they are unintelligible to those from the inhabited parts; this however only arises from the dissonant sound conveyed by their harsh and abrupt utterance. Each tribe is intimately well acquainted with the tract, considered particularly its own, and on whose precincts they do not admit encroachments: they trace as by instinct its devious paths, and decide with almost unerring certainty on the number and variety of animals that may have lately traversed them. They are restrained, or confine themselves to one wife or mistress, often their niece—a connection aimed at as securing the purity of the race: the offspring in most cases is considered as belonging to the mother; their superstitions are said to have a favorable influence on their morality, but the women subject to every species of hardship and drudgery, can have but little leisure or disposition to be incontinent. Their dress only differs from that of the Nairs, in covering the upper part of the person with an abundance of cloth, but it is an equivocal benefit, cleanliness being in this instance sacrificed to decorum, as convenience is to ornament, in encumbering the ears with pendants and loading the neck with countless strings of beads, decorations little adapted to their vagrant mode of life. They are haunted by a variety of superstitions; large tracts of forests sacred to some ideal spirit: however great the temptations their productions might offer are scrupulously avowed by them; some regard the head with particular veneration, and will not carry any burthen on it. Women under certain circumstances, or when parturient, are objects whose approach or contact is dreaded; in the latter case they are removed to a hut some distance from the village being supposed to pollute it by their presence, and the event trusted to the unaided operations of nature. These mountaineers are small in person, often of a meagre appearance, but have the usual Hindoo lineaments

COWDERS. except the Cowders, whose flattened nose, robust make, dark complexion, occasionally curly hair, and large white teeth, filed into the form of a saw (some other classes of hill people observe a similar practice) give them an African appearance, though their features are by no means so harsh: their hardiness has given rise to the observation amongst their neighbours, that the Cowder and Caad-Auney (wild elephant) is much the same sort of animal. They inhabit the Kodagherry Hills bordering the northern parts of Cochin, and engage themselves to the renters (belonging to Coimbatore) of those forests, whose productions they alone can collect. The Cowders are infinitely better situated than the Vaishwans, occupying the

VAISHWANS. Iddiara and Mulliatur Hills, a miserable puny race vitiated by the use of opium. They are employed in the Timber Department, and the profit of their labours dissipated in the purchase of this pernicious drug. They are ever in the extremes of stupid languor or inebriety.

MOODAVENMARS.—Secluded amongst the Chenganaad and Neereemungalum Hills and nominally dependant on the Pagodas bearing those names, the Moodavenmars (or Maleaddeens) have not been corrupted by an intercourse with the plain. They rank high in point of precedency, were originally Vellaulars, tradition representing them as having accompanied some of the Madura princes to those hills. They are somewhat more civilized than the other hill tribes, at least the comparative regard they shew their women, would induce such a belief.

ARREEAMARS.—The Arreeamars to the south, called Vailamars, often Male-Arrisons (Lords of the Hills) hold the chief place as to caste: they occupy the hilly tracts bordering on the inhabited parts and are less migratory than the other tribes. The hills are shared amongst them, each family having a certain extent as its patrimony. To the spontaneous produce of their wild domain, they add such as they can collect in the more mountainous and distant parts, a rude and lazy culture ekes out a scanty subsistence. Their houses are picturesquely scattered (sometimes in little knots, but usually distant from each other) over the hills, are sheltered by some projecting crag and embowered in plantain trees, which intermingled with a few arreka and jack are also seen strewn along the vallies. The hill and in some measure its inhabitants are often the property of a Pagoda or Junmeecars; they are subject to some slight tax, and are bound to aid in the capture of ele-

phants for which they are remunerated. Active in clearing lands, they are employed in this way by the inhabitants of the plain, but naturally supine necessity alone impels them to industry.

Oorallays.—The distinguishing characteristics of the Arreemars are less remarkable than those of the Oorallays, who wander over the Thodhuwully Hills: their numbers are very limited, some belong to the Sircar and are under a Kyeaulchy or manager, who rarely fails to make the most of his authority over them: they were (as also some other of the hill tribes) at a remoter date the particular property of the Alwanchayree Tumbracul. Their singular aversion to the buffaloes, whose approach they anxiously avoid, is supposed to mark their purity as a caste, which ranks with the Moodavenmars. They are expert in the use of the bow, and particularly attached to their dogs, who share all their toils: they pay much respect to parental authority, are timid, mild, but even less amicable than the other tribes.

Prædial Slaves.—Prædial slavery* is common to a considerable portion of the Western Coast, but its extent throughout this principality is comparatively greater, and the prejudices of the people renders the degradation it entails more complete. Those subject to prædial bondage are known under the general term of Sherramukkul (children of slavery.) Their name is connected with every thing revolting, shunned as if inflicted with the plague: the higher classes view their presence with a mixture of alarm and indignation; and even towns and markets would be considered as defiled by their approach. The Sherramukkul are attached to the Glebe, but real property, in absolute market value not much above the cattle, united with them in the same bondage, and greatly below them in estimation. But though a slavery deserving commiseration, it is by no means the most rigid form of that wretched state; they are treated with a capricious indifference or rather rigour, much of this arises from the prejudices of the Nairs; the Christians have no such excuse, but though divided in caste, they agree in oppression. Personal chastisement is not often inflicted, but they experience little sympathy in sickness; they are wholly left to nature, perhaps dismissed to poverty, and in age often abandoned. Manumission is rarely practised, or even deserved indeed, as Polayen never possess property of any

* It is nearly unknown in Nunjanaad.

kind; his freedom could only be productive of starvation, or a change of servitude which occurs when he is presented to a temple in compliance with some superstitious vow. The Sherramukkuls are held by various tenures, and the reluctance of their masters finally to dispose of them is so great, that the most pressing necessity can alone induce them to it: they are most frequently mortgaged, or held in punnium, that is, the owner receives the full value, but retains the power of recalling the purchase, tenures but little adapted to improve the situation of the slave, where services being received as equivalent to the interest of the debt holds out an inducement to urge his labours and diminish his comforts: they are not sold out of the country, a very considerable number of prædial slaves belong to the Government, to whom they escheat as the property in the failure of heirs; they are partly employed in Sircar lands, partly rented out to the ryots; a male being rated at about eight parras of paddy annually (not quite two rupees); the female less than this amount. If, however, hired from a Junmee (owner), the demand would be much greater. The value of a Polayen varies from six to ten pagodas, that of a female may reach perhaps to twelve, but (amongst some of the caste of Sherramukkul) they are very rarely subject to sale.

In earlier times the murder of a slave was scarcely considered as a crime. The deed of transfer goes to say, "You may sell or kill him, or her;"—the latter privilege has now of course ceased. The Sherramukkuls are only employed in agriculture; they live in hovels situated on the banks of the fields, or nestle on the trees along their borders to watch the crop after the toils of the day, and are discouraged from erecting better accommodation under the idea that if more comfortable they would be less disposed to move as the culture required. Their labours are repaid (if such can be called compensation) in grain; three measures of paddy to a man, two to a woman, and one to a child is their daily pittance; this is not irregularly given, being reduced to half, on days which they do not work, and withheld entirely on symptoms of refractoriness. Harvest is a period of comparative plenty, but their meagre squallid appearance betrays the insufficiency of their diet, and the extreme hardships to which both sexes are equally doomed: they have no idea beyond their occupations, are never guilty of violence to their masters, are said to be obedient, perhaps from the sluggish apathy of their character, which renders them unmindful of their lot. The external distinctions of the prædial slaves are subject to great varieties; they are sometimes remarkable for an extreme darkness of complexion, whose jetty hue

(which cannot be the effect of exposure) approaches that of an African, but they are invariably stamped with the Hindoo features, nor bear any traces of a distinct race. The bark (Spatha) of the arreka, often furnishes their whole clothing, which at best never exceeds a bit of cloth sufficient for the purpose of decency: the hair allowed to grow wild, forms in time an immense mass, whose impurities cannot be imagined without shrinking. They are divided into several distinct classes marked by some peculiarities; the Vaituwans (literally hunt-

VAITUWANS. ers) or Konakens, are ranked high and prized for their superior fidelity and tractability; they are expert boatmen, and often employed in the manufacture of salt; their women as an article of sale are not much valued; the children of this class being the property of the father's master.

POLAYENS.—The Polayens constitute much the largest number of the prædial servants; they are split into three classes, Vullava, Kunnaka, Moonry Polayen, each baser than the other. Husband and wife sometimes serve different persons, but more frequently the same. The females of this class are given in usufruct scarcely ever in complete possession; the eldest male child belongs to the master of the father; the rest of the family remain with the mother while young, but being the property of her owner revert to him when of an age to be useful, and she follows in the event of her becoming a widow.

PARRIARS.—The Parriars also form a very considerable number of the slaves—the caste is divided into Perroom Parriar, north of Kodungaloor, Monnay Parriar, south of that place; they are inferior to those of the other coast, and reckoned so very vile, that their contact would entail the most alarming contamination. Their taste for carrion has doubtless caused this prejudice, which goes so far as to suppose they exhale a fetid odour; the death of a cow or bullock is with the Parriars the season of jubilee. Unlike some of the other caste of Sherramukkuls, they do not connect themselves with their kindred, but as with the Vaituwans, the children are the property of the father's mother. They are ingenious in wicker-work, and are capable of great labour, but in point of value and character are greatly below the Polayens. They pretend to be great necromancers, and their masters respect their powers, or fear their spells; nor shall we regret the credulity that puts at least one check on the caprice of their owners.

VAIDUNS AND OOLAUDERS.—The Vaiduns and Oolauders are the least domesticated of the prædial slaves; they are employed in cutting timber, making fences, guarding crops, declining or being prohibited from giving any aid in the other rural labours; the former claims a superiority, but the existence and subsistence of both is indescribably miserable. They are not insensible to the vanity of ornaments, the neck being hung round with shells, but they use no cloth: a verdant fringe of leaves strung round the loins being their only covering; a dark complexion, restless glance, and exuberance of hair gives them a wild appearance, but they are extremely gentle and so timid that on the lowest sound of approach, the shock-headed savage flies into the woods. Though reduced to a low state of debasement, they are yet superior to the Naiadees, who in the opinion of all are at the very last step of vileness. This wretched race is only found in the northern parts of Cochin; they are banished the villages and live on the low hills near the cultivated lands—a bush or rock being their only shelter. The Naiadees present a state of society not seen in any other part of India; wild amidst civilized inhabitants, starving amongst cultivation, nearly naked, they wander about in search of a few roots, but depend more on charity; in soliciting which they surprise the traveller by their clamorous impetuosity. Ascending the little slopes that overlook the village or road, they vociferate their supplications. Whatever charity they receive is placed on the ground near where they stand, but on observing their petitions are heard, they retire from the spot that they may not defile by their presence those coming to their relief.

NAIADEES.

In tracing the distinguishing features of so various a population, the rudeness of the sketch will scarcely redeem its prolixity and repetition, but though swelled by petty details, such minutiæ were in some measure necessary to the picture.

(Signed) P. E. CONNER,

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